FAITH AND SCIENCE

RABBI M. SCHWARTZ

200.5
S34F3
1926 a

RABBI M. SCHWARTZ,
55 PARK STREET,
HULL.

FAITH AND SCIENCE

A TREATISE ON RELIGION AS RECONCILED WITH SCIENCE AND RATIONALISM, INCLUDING A REFUTATION OF ATHEISM, SCEPTICISM AND DARWINISM,

by

RABBI M. SCHWARTZ

Rabbi of the Jewish Community of Hull. Formerly Rabbi of several London Congregations. Author of "Doresh-Tov Le'amau" (2 Parts), "Maasai Le'melech" and "Glauben und Wissenschaft."

LONDON, 1926.

I. Narodiczky, T.U. Printer, 48, Mile End Road, London, E.1.

JEWS' COLLEGE
LIBRARY
2422
LONDON

FAITH AND SCIENCE.—*Contents.*

CHAP. I. Discussion of ethical principles between a Rabbi and a Professor.— Jewish and other creeds contrasted in the light of enquiry.— Insincerity of the critics.— Conviction comes only with earnest study.— Why the Professor has forsaken Philosophy.— The inconsistencies of Metaphysics.

CHAP. II. Why a Jew covers his eyes on proclaiming the Unity of God.— Meaning of 'image of God' in man.— The soul and God compared.— The right way of regarding corporal references to God in the Holy Scriptures.

CHAP. III. Seeing is believing.— Illustrations proving the fallacy of this dictum.— The Braggart and his friend.— The Infidel and the Sage.— The inland dwellers and the sea.

CHAP. IV. What use is secular knowledge to the pious? Secular and Spiritual knowledge contrasted.— Striking illustration of Socrates and Hippocrates.— Faith must precede enquiry.— Piety, the highest form of wisdom.

CHAP. V. Innate consciousness of God in man.— Maimonides and the Sophists.—The Creation under discussion.— Proofs of the existence of a Master.— Some facts of Natural History.— Manifestations of God's omnipotence.— The Sophists converted.

CHAP. VI. Various theories of the Creation disproved.— The 'Chance' theory.— The Cosmos fallacies.— The Atomic and Geological theories.— Don Isaac Abarbanel and his philosophic friend.— The Jew and the Scientists on the mountains.— Deductions from present phenomena as to pre-historic conditions.— Their futility demonstrated.

CHAP. VII. The grave fallacy of those who attribute all world-forces to 'Nature'.— Incompatability of such theories with the facts of life.— Who and what is nature ?— The idolatry of nature-worshippers.— Nature explained.— Proofs of a control and guidance over nature.

CHAP. VIII. The wonders of Life. — Birth. — Existence. — Death.— The inexorable and inexpliquable facts of life.—Divine Providence the Supreme Guide in all spheres of life.—Punishment and reward.—The history of the Jews as proof of God's omnipotence.

CHAP. IX. Explains why the instruments of God's punishment were themselves punished.

CHAP. X Refutes the Anti-Semitic assertion of Israel's moral degradation.— Fallacy of belief in Israel's being deserving of persecution.— Explanation of the verse, " Let God pass in our midst, for it is a stiff-necked people " and of the 1st Chap. of Isaiah.

CHAP. XI. The calumny of anti-Semitism.

CHAP. XII. The apparent happiness of the wicked and the apparent miseries of the righteous. 'The Lord is righteous in all His ways, and loving in all His works.'

CHAP. XIII. How the spiritual soul is blended with the corporeal body. Reward and punishment with relation to the body after death.

CHAP. XIV. The Darwinian theory.— Its main principles.— Some ludicrous corollaries.— The fallacy of the Ape theory.— Refutation of the human skin variation as due to evolution.— Some of nature's links.— Man, a world in himself.— The fallacy of the 'Development' theory.

CHAP. XV. *" The Lord is One ".*

PREFACE

The volume I here present to you is a veritable child of Truth. To those who are in agreement with the active and operative principles of religion in general, and Judaism in particular, I submit arguments, viewpoints, analogies, propositions and conclusions which will I trust, prove to them a very arsenal of faith. Others again, possessing opinions and convictions diametrically opposed to those here set out, will, I again trust, by careful and unprejudiced examination, unbiassed judgment, and honest "re-statement," discover material which must result in not only a profound modification of former doubts, but an entire recasting of their religious position. To the rather numerous class who hold anti-religious opinions merely because they are anti-religious, any proofs seeking to convince must essentially be useless; their mind is not open to receive new ideas or abandon old and rooted ones.

There exists, however, an equally numerous class fluctuating between belief and disbelief, imbued with many noble instincts, anxious to elicit the basic principles of faith, and to reconcile them with knowledge in so far as this is possible. To these I address my work. A tiny glimmer of the light of reasoned faith, such as the present, may help to penetrate the Cimmerian darknesses of disbelief. As my work is couched in direct and striking language (consistent with a strong polemic) it may be as well to here assure the non-believing reader that I fight ideas and not persons. I do not claim that every idea uttered here is original or even new; many of them are such obvious truths as to have been patent to writers and readers through the centuries. In any event the truth will not suffer by reiteration or its re-appearance in another garb. I would also beg my reader not to rush to precipitate conclusions before he has made a complete reading of the work. He will probably find that an issue merely approached in one part thereof is handled more to his liking in another. Several ideas are indicated at one point and developed in another in order to embrace other

cognate issues and make a general and comprehensive reply to an entire genre of question.

One point in particular should be noticed; I refer to what might be stigmatised as " tedious and prolix," " unnecessary reiteration," " long-winded speeches," etc. Much as I recognise the value of pithy matter, brevity, concise statement, close and rapid reasoning, I have to be prepared for the varying mentalities which my book will reach. Fulsome and ample as I have deemed it wise to be, the cultured reader will condone in view of the fact that these " reiterations " always present a new aspect, a different point of view, a further angle not always without a new interest. He will seize upon what he deems salient and concern himself with that alone. The one of lesser reading will find each point elaborated and accentuated; the illustrations multiplied, the quotations extended, the similes expounded, thus leaving little to chance. One class of reader allowing for the other, we can make the work presentable to both.

I must draw a distinction in your mind between my exhortations to Jewish and non-Jewish readers. The former are urged in every line to understand and accept the authority of the different strata of faith and practice in their creed: biblical, talmudical, rabbinical, etc. The latter I seek to convince on the essentials of their own faiths, the existence and paramount Unity of God, the divinity of the Scriptures, as we know them, the moral codes enjoined by our holy books.

THE AUTHOR.

FAITH AND SCIENCE

CHAPTER I.

The Professor and the Rabbi.

The well-known London Rabbi, M.H.S., was seated one day in his study, deeply absorbed in a difficult Talmudical thesis, when an unknown person knocked at his door. "Come in!" exclaimed the Rabbi.

Thereupon entered a well-dressed and distinguished-looking gentleman, giving, at first sight, the impression of character and intellectual power.

"Good day, Rabbi!" exclaimed he easily.

"Good day, Sir, pray seat yourself," replied he. This the stranger did.

"Whom have I the pleasure of addressing?"

"I am Dr. Weiss, professor of astronomy, and my home is Budapest," answered the visitor. "As a matter of fact, I am making a holiday-visit to London, and as I propose remaining here several more days, I am taking the opportunity of making your acquaintance and incidentally adding to my store of general knowledge."

"But what led your steps to me precisely, and in which subjects do you anticipate my helpfulness? I, as you must know, am employed in a field far different to yours and have not made so profound a study of astronomy as you yourself appear to have done."

"O, no!" answered Dr. Weiss. "It is not in astronomy that I am inviting your help, but rather in matters affecting religion and ethics; in finding a rational and moral basis for human conduct in Theism as assumed in religion, in reconciling conflicting theories, in dissipating old prejudices and misunderstandings, and in eliciting, where possible, the dividing lines between men on those vital issues. I am confident that you can do this for me, and so will be able to clear up all the doubts and perplexities with which my mind is beset, by reasoned arguments and conclusive analogies. I may even tell you that questions put to me by my own wife

and children embarrass me. I therefore make bold enough to ask for your skilled guidance and assistance. You ask why I have selected you in particular for this office. I will tell you! I was present in your Synagogue yesterday and listened most attentively to your address, embracing as it did a number of issues that have occasioned me considerable thought. Naturally you could not develop the precise arguments in which I am interested, but brief and general as it was, I gathered how explicitly and completely you were able to meet objections and unhesitatingly answer queries on these subjects. After hearing your excellent sermon, it is clear to understand how, and why, the Jewish faith has become the foundation of the theologies of man, and how it has been used as an inexhaustible and never-failing quarry from which peoples and races have drawn, these many centuries. I am thus hoping that you will converse with me on these matters and give me your views and explanations in a manner that will leave me with no after-doubts for dissipation."

RABBI: "Although, Professor, I have many communal duties and responsibilities, apart from having to set down time for my own studies, I would very much like to answer your queries. I am also proud to say that the Jewish religion does not fear criticism or avoid discussion; every apparent difficulty and contradiction has its true and complete reply. Those who study our Holy Law, thoroughly and in a spirit of patient reflection and reverence, will find no point too obscure for illustration and no difficulty that will not disappear when explained by a competent teacher. The Rabbis have a maxim, 'The usual asker of many questions is a man unversed in the Law,' meaning that had he studied it deeply he would have discovered the answers along with the questions; the more deeply he would have delved, the more truth, wisdom, discernment and depth of thought he would have perceived. In studying the law the feelings become ever purer and more rarefied until no doubts are remaining. Our law, however, does not resent serious and purposive questions as evidenced by the numerous discussions in the Talmud and the works of the commentators who are endlessly asking difficult and seemingly unanswerable questions which, however, lead to dignified, satisfactory and deep replies which, at times, only the

wise and industrious student of the law can grasp. This is well known to all students of Rabbinical literature.

"The Torah does not resemble certain creeds, in which it is a highly punishable sin to criticise or ask questions; to seek, to study the foundations of these faiths is forbidden by the priests as their sole repositories and custodians. The reason for this theological exclusiveness is not far to seek; the queries could not be answered; close study means disillusion to the intelligent; he who approached it intimately deserted it. The more he knows of it, the less he believes therein. When these ancient faiths were exhibited at a reverential distance, from which none might advance, when they were clothed in fear and mystical dread, people could be successfully deceived. This was the whole purpose of esotericism; one had only to apply the solvent of reason, only to come to close quarters with pretension, to discover how false and deceptive were the teachings of the priests. At the distance the enquirer was safe; drawing near he would see that these teachings were foolish, ridiculous and impossible.

"With the Jewish Holy Law, the whole attitude is reversed. Every Jew is urged to study the law, he is induced, persuaded and pressed to become familiar with its every phase, the worker as well as the scholar. There are no secret books, no check upon enquiring minds. The reason is simple; the more one absorbs the spirit of the Torah, the more familiar one becomes with its injunctions, the purer becomes the heart, the more exalted the mind, the nearer one becomes to the well of truth and the higher becomes one's own self-respect. He is convinced, he dares all; he stands upon the bridge of assured faith, for he reconciles *belief with intelligent understanding*. Those who are constantly making frivolous objections and asking trivial questions about the Torah give evidence of their lack of comprehension of its teachings. Were they to study it structurally, there would be no questions to ask, and no objections to make. Freethinkers and Indifferentists who criticise the Holy Law have but a shallow knowledge of it; they have borrowed a phrase or two, most frequently at second hand, torn it from its context, distorted its meaning and then speak of intellectual 'honesty.' Even in the event of one of their number

studying the Bible, it is not done in an impartial and fairly critical spirit, with the idea of arriving at the truth, but merely to forge weapons with which to deceive the ignorant and credulous unbeliever.

"It is surely worthy of note that those who ply the Jewish teacher with their questions are usually the least familiar with Judaism. Their knowledge is often of a more secular character, literature, languages, sciences. All very praiseworthy subjects, no doubt; at the same time, however, it does not warrant the strictures and criticisms they pass upon a subject on which their knowledge is far from complete. It would be interesting to hear the answers of many Biblical critics when challenged as to whether they had even read the Bible or the Talmud, let alone made a thorough study of them! It often happens that these very critics are 'men of the world' versed in its iniquities, familiar with different forms of vice and lacking in the credentials of honesty and integrity of purpose that should be the *sine qua non* of such inquiries. Disbelievers in revelation are more than often men devoid of all finer feeling, who parade a 'clever' question, not with any idea of eliciting a satisfactory solution of their 'difficulty,' but rather to discredit religion as a whole, weaken the faith of its votaries and seeking to deny revealed religion in order to sophistically justify the instincts and habits so firmly denounced by all healthy and normal religions. Discussion with these persons is manifestly absurd, and even an insult to the elementary principles of good faith; they are not open to acknowledge the truth. Our sages say (Sanhedrin 38*b*), 'One must not reply to the questions of a Jewish epicurean.' We read also in the Hagadah for Passover, 'Set his teeth on edge,' meaning that you must give him so crushing a reply as to prevent his again troubling you with nonsensical queries. The reason is that, the wicked man does not ask for guidance or explanation, he only seeks an opening from your reply, that will enable him to puzzle and disconcert you in your faith. This is proved from the fact that, however satisfactory and admittedly just is your reply, however self-evident and conclusive your explanation, he will not alter his attitude, but seek to puzzle some other person with the same 'question' the very next hour. I believe it to be an

English saying, 'None so deaf as those who will not hear.' Will, then, the Freethinker become a believer because his 'doubts' have been dispelled? Is all that is deterring him from a Godly life, his inability to 'understand?' When these obstacles are removed, does he become Godfearing? No! He is insincere! To have his questions fully answered would be a disaster to him, an undesirable contingency. How often has it not happened that full and completely reasoned arguments have been perforce accepted by these cynics; but who of us can record any change in their mode of living and thinking? Have they even ceased to express to others the very 'doubts' oppressing them? No! They are seeking to mislead earnest but not highly-educated Jews from their faith.

"Dear Rabbi," answered Professor Weiss, "be assured that I have no unworthy motive in asking you to expend time and patience upon me; I do not seek to ask you to enter with me into stale and barren polemics; the points which I put to you are genuine and serious ones, points that have caused me much heart-searching and even anxiety; not frivolous trifles, uttered with a view of amusing myself and hearing you speak. *I am searching the truth and shall not fail to recognise it when it approaches me through the avenue of your explanations.* I may prove a severe critic, but you will find me to be an honest one. As a youth I devoted my whole energies to philosophy, and latterly entered into the faculty of astronomy. I only surrendered philosophy on account of my love of the Truth."

RABBI: "How am I to understand you, Professor? I am indeed curious to learn by which selective processes you decided to abandon philosophy in favour of astronomy."

Professor: "As I have already told you, Rabbi, I passed the best years of my youth in the study of philosophy. I have made a thorough study of the works of many ancient and modern philosophers, with the view of attaining the doctorate in this faculty. When, however, I later realised how purposeless, how based upon fantasy and speculation was ninety per cent. of what passed as 'philosophy' among the schoolmen, I permitted myself to be attracted by an exact and calculable science, being a lover of truth and nature such as was precisely demonstrable. For the reason I have given

you, philosophy soon lost her siren-like charm. Philosophy can only put questions, but her answers, explications formulæ and conclusions are merely visions; they are without foundation or adequate bases, merely playing with recondite phrases, the meaning of which was not always clear even to the writers and expositors of them. Poetical and allegorical expressions abound *ad infinitum*, but the deficiencies are covered by a skilful over-glossing of dainty imagery. The ponderous phraseology may bewilder and even mystify for a time, but it can never convince: for the essential truths are lacking, and all the adroit artifice, all the deft manœuvring will never obliterate the black patches from the thinly painted picture. The warps, the blotches, and the ' joins ' are too raw, too manifest. As the premises and hypotheses upon which they build are false, it obviously follows that their inferences must easily follow the same fate. Metaphysics itself is avowedly a merely speculative study, without firm foundations, decided objectives, or sufficing media, the poor soul creeps about in the dark, gropes, feels her way to the best of her ability with a gnarled stick, admits her impotency at every step, but utters grandiose phrases largely to cover up her own nakedness and cajole herself into believing that her activities are not uselessly rendered. Take the instance of a wanderer in a forest who, on a dark night, perceives a bent young tree and imagines it to be an armed robber; he considers a row of young trees as a file of ruffians waiting to strip and despoil him. A large shining stone at a distance impresses him as a valuable jewel. When he, however, approaches and kindles a light, he sees that he is merely the victim of fantasy and imagination. It is just the same with the philosopher. Convinced of his theories, he has but to approach them with the light of reason and healthy logic and discover how very different they are to what they have appeared in the distance. Anyone who has sought to educate himself in the theories of the ancient or mediæval philosophers, or to study their modern developments will remember how many contradictions and direct impossibilities he has encountered at every stage.

" He will remember that principles enthusiastically maintained and set forth by one school as undisputable and self-evident, have been dismissed by another at a later age as

ridiculous and unworthy of serious denial. The thousands of philosophical systems contain in themselves an eternal condemnation of themselves, inasmuch as they are mainly devoted to destroying other systems and nullifying each other. Each attacks and condemns the other, postulating new theories, only to be again razed to the ground by the onslaught of the 'latest' thinker. One has but to examine the philosophical attitude of any given age or period to be amazed at the easy credulity, the gullibility, of those who posed as the world's teachers and preceptors. Compare any system of, say, even a hundred years ago to the ideas put forward to-day, and we have ample proof of how very transient and fleeting are the ideas of an age when linked to the wheel of time, when contrasted with the eternal verities. Many famed thinkers and writers of antiquity, occupying themselves in the lofty issues of creation, morals and human conduct, have expressed themselves so as to expose themselves to involuntary laughter.

"Schelling, the famed philosopher, said in the periodical issued by him in conjunction with his friend Hegel ('Kritisches Journal der Philosophie,' 1802-3, Vol. I, page 18), 'Philosophy is only justified in so describing itself when it opposes itself to *sense*, and more particularly when it is in diametrical opposition to the intelligence of the normal man. This is on account of all the discoveries and dicta of the greatest philosophers being the very opposite to all that is later established by reason and accurate knowledge. In the light of common-sense, the philosophical universe must be regarded as a contrary one.' To discuss them, in all their self-contradictory, palpable errors, their obvious misunderstandings of the most elementary facts and forces, would provide material for the publication of a huge library containing a myriad volumes. As a matter of fact, one cannot set any precise measure to the hosts of fallacious assertions that have been made at one time or another, and seriously accepted as basic and indispensable truths, necessary to the understanding of the riddles of life and nature."

CHAPTER II.

PROFESSOR: "Can you explain to me, Rabbi, why the Jew covers his eyes with his hands during the prayer that

begins, ' Hear, oh Israel, the Eternal is our God, the Eternal is One.' the *Shema*, I think you call it? It appears to me a very curious custom, and though I have already asked many Jews, none of them have, so far, been able to give me a satisfactory answer."

RABBI: "You must know that this, apparently trivial, custom, like all the outward observances and ceremonies of Judaism, has a deep spiritual and intellectual significance. The explanation of this particular custom is as follows:

"The belief in God—the God whose name means pure, infinite, eternal *Being*, and who, in the *Shema*, we say, '*is our* God'—must be pure, sincere and true. It must be no doubtful or superficial belief. God is the Creator of the whole Universe, He it is who upholds it, gives it life. He is its Director and its Judge. Everything happens with regularity, in its true proportion, with punctuality, and, above all, with the most perfect justice. Everything: from the greatest, or what man calls the greatest, to the smallest, thing is led and directed, by the Almighty God with 'special and individualising השגחה פרטית Providence.' He sees all things. He knows all things; every movement, every human thought. He looks over and sees all worlds at a glance, and in infinitely less than a second of human time. In Him there is no forgetfulness.

"He is called The Almighty because He has the might and the capability to do anything and everything; and everything is easy for Him to do. To create worlds out of nothing ('creatio ex nihilo') is for Him the most insignificant trifle. That is truth; fact and reality. Man was, however, created to fulfil the will which He has set before us in the 'Holy *Torah*' (Law).

"Therefore He has laid everything in the world before us and given us the right of choice. Free will and a certain degree and measure of understanding as to how to use all these things, and through them to carry out His holy will, the Holy *Torah*, and to fulfil its laws. God has only given us so much understanding and strength, and such capabilities as are necessary for us and for our preservation and support. In the same manner every being and every living creature is accorded just such a measure of strength, understanding and

capability as it requires; neither more nor less, but just the necessary powers, adequate and indispensable to its continued existence.

" Therefore man has not the unutterably great source of understanding, of Omniscience, all-seeing, all-hearing, Omnipotence, and so forth, because he does not need this supreme wisdom and superlative knowledge, and his senses and his powers are measured and limited; so that with the best will and the greatest possible exertions we are not in a position to go beyond the measure and limits assigned to us. We have, for example, eyes to see with; but judged by the standard of ideally perfect vision, we are scarcely capable of seeing anything. We cannot see all that is in this world; we do not even see, with all that is in it and belongs to it, a thing which we hold in our own hands.

" We cannot see far, but only to the extent of a bounded field of vision, and by its limit the sight of our eyes is limited, although there is much to be seen there, many million times further and further. We have a sense of hearing; but we do not hear everything, and also we do not hear beyond a certain distance, although there is plenty more to hear. We have a sense of smell, but we do not smell all that there is to smell, or at all distances from us, only up to certain limits. We have a sense of touch; but we are not capable of feeling every minute object, and not everything, and when any object or space intervenes between our bodies and the object we might perceive by the sense of touch, we feel nothing at all.

" We have power to lift things or to make things, but only up to a certain measure. We cannot do everything, or make everything, nor even lift everything; beyond a certain weight it is impossible for us to lift anything.

" Just in like manner the intellect of man is a power like all his other powers, and a sense like all his other senses, and it has only its limited powers, up to a certain boundary. Therefore there are, in the world, innumerable myriads of things which man does not know, and of which he has not even the least conception or idea. Human intellect stops at the boundary line of its territory, and man sees no more, feels no more, and hears no more.

" It is, therefore, the greatest stupidity and folly if a man

persuades himself that he knows everything, and that anything that he does not understand is impossible. For just as he does not see *everything* and does not hear *everything*, does not feel *everything* and does not lift *everything*, so he also cannot *know everything*. Among the things which man does not understand is the true being, as it really is, of the infinitely great, Almighty, Omniscient בורא עולם, the Creator of the Universe, Blessed be He! We do not understand His wisdom, His Creating, His holy greatness (great holiness), His exalted and just ways, and thoughts. All that we know, in its entirety, is in relation to His knowledge not even as much in comparison as a single drop of water from the ocean. כטיפה מן הים הגדול

"We do know, however, that the Holy One, Blessed be He, is Almighty, just, and perfect unity. For Him there is no comparison; corporal beings can have no idea at all or any conception of His real being. He directs worlds, He fills all worlds, and yet even the Angels, *Serafim* and *Ophanim*, that tremble before Him, with an indescribable *awe* and trembling, who know that מלא כל הארץ כבודו, 'The whole earth is full of His glory (or with Him)' ask, nevertheless, 'where is His place' ('the place of His glory?') because even they who feel His greatness, and enormous פחד (fear), more than all earthly beings, even they, also, understand nothing more than קדוש ק"ק ה' צבאות מלא כל הארץ כבודו 'Holy, holy, holy is the Eternal of Hosts, the whole earth is full of His glory.'

"God is holy, holy, holy above all holiness, the whole world is full of His glory. We small human beings, flesh and blood, with limited understanding, and deficient judgment, dare not at all attempt, in thought and contemplation, to investigate His Eternal Being, nor dare we, at all, with philosophic speculations, define and limit His infinitude. We must only rely on the faith of the holy *Torah*, and be ready to offer ourselves up to Him, and proclaim His Unity, with humble, self-denying love and fear, with the devotion, and if need be, the giving up of life itself:— מסירת נפש for His holy name, and for His holy will, with our whole heart, our whole life and our whole power and possessions.

"Therefore, when the Jew is accepting and taking upon

himself מקבל עול מלכות שמים the Yoke of the Kingdom of Heaven, and the obligation to love God, Blessed be He, with all that He has given us; when He is saying שמע ישראל 'Hear O Israel.'' "The Eternal, Incomprehensible, Unseeable (this is the translation, so far as it can be translated, of the יהו' the Holy, Holy Name of four letters) אלקינו *is our God*, our Guide and Judge. The Almighty, Unseeable, Incomprehensible is One alone and a unity!' then we shut our eyes, and hide them with our hands, to show that we believe in Him with a pure faith, although we cannot see Him and His righteousness and justice, with fleshly and short-sighted eyes. We hide our eyes with our hand: they are not to *look and see* what is concerned with His inscrutable Being. Not only do we give up our privilege of being convinced by our own seeing, and the sight of our limited eyes and understanding, but our belief is only pure and faithful.

"That is also the true opinion of our holy sages בשעה שמעביר ידיו על עיניו מקבל עליו עול מלכות שמים (ברכית י"נ:)

"At the time when one lays his hand upon his eyes, in order not to look where our eyes may not see, and cannot see, only and alone when one purely and truly believes in God and in His guidance of the world, only then can one be said to have truly accepted the yoke of the Ruler of Heaven.

PROFESSOR: "Rabbi! I thank you very much for the profoundly sincere words which you have now spoken with warmth of heart and true feeling. I see from what you have said that even so small a thing as the laying of the hand on the eyes, can, in the case of Jews, have for its aim such great and exalted ends, and that it aims at a philosophy of the heart.

"You have also explained to me, with pure reason, how senseless and foolish it is to think that the human understanding can understand everything, and those who think that man can understand everything, are really blind and ignorant. Because just as man, he himself as well as all his powers, is limited, so also are his knowledge and understanding circumscribed and limited. All this is right and true. But explain to me how one can, perhaps by simile, or from comparison, form some little mental presentment, or idea of the Almighty, that although He is invisible and incomprehensible, that He knows everything, can do anything and everything directs

and moves. We are convinced that God exists, and directs, and leads all things. That is with us as certain and sure as the certainty of our own lives and existence, every heart feels that. Now, however, I should like to know if anything at least slightly similar exists in the world, so that the closely questioning understanding may have something to satisfy it, for the understanding is always striving to obtain at least an analogy or a comparison for everything. If you can indicate to me something that even to a certain extent offers an explanation, I beg you to be kind enough to tell me.

The RABBI: "Yes, I can explain it by the verse—(Genesis ix. 6.)

"For in the Divine form God created men. One dare not for a moment make the mistake of imagining (God forbid) that by 'form' the human (bodily) form is meant, because to imagine God as a body is a sin like the worship of idols. But the meaning is that the human *spiritual* soul (נשמה). and the intelligence (שכל) is, in miniature, a copy of, and has a likeness to, God, and that we gain the convincing proof of God's being, from and through, our own spiritual souls. Thus say our holy sages הני ברכי נפשי כנגד מי אמרן דוד? (ברכות י')

"With reference to what relationship did David utter the five times repeated call to his soul? ברכי נפשי את ה' 'Bless the Eternal, O my soul!' לא אמרן אלא כנגד הקב"ה וכנגד נשמה

"He said them with reference to the relation between the Holy One, Blessed be He, and the human soul (הנשמה). Just as *God fills* the whole world, so the Soul fills the whole body. Just as God sees, but Him one cannot see, so the soul sees, but is not seen. Just as God nourishes and sustains the whole world so the Soul nourishes and sustains the whole body. Just as God is pure, so also the Soul is pure. Just as God is enthroned where none can find or locate Him, so is the Soul in the body where none can locate or find it.'" In *Midrish Tehillim* [a Homiletical Commentary on Psalms], this parallel is still further developed. 'The Soul carries the body and God carries His world; the Soul survives the body, and God survives His world. The soul is unique in the body and God is unique in His world."

" ' The soul takes no food, and in this, also, is like God. The Soul is the highest, and most important of all that is in the body, and God is the highest in His world. The place where the soul is can never be found, so, also, is the glory of God.'

"All sages, and all simple men, are unanimous on the truth of the existence of the soul. Everyone knows that there dwells in his body a soul, although we have received no picture, no mental presentment or idea, no concept and no sensuous perception of it. However, we see its *effects*, and we recognise its action. In like manner the human understanding (which is a power of the Soul) is also only known by its results. Its working and its characteristics are recognizable, and visible to us, and yet we cannot obtain any idea or any image of it, and we cannot, even in our imagination, find anything that is similar to it. Thus a celebrated philosopher has said:—' It is in vain that we weary ourselves with regard to the true nature of the Being of the Soul, and in vain (שכן מכל how much more so) with regard to the true nature of the Being of God.' So also says the Tana (דע מה למעלה ממך (א' פ"ב ' Thou must know that over thee there is an Almighty, Omniscient, a Most-high Leader, Director, Guide, Creator and Preserver ממך ' from thee ' from thine own soul itself thou canst know and understand this! "

PROFESSOR: " I thank you most warmly, dear Rabbi, for your beautiful, ingenious, and satisfactory explanation. This explanation is both logical and clever, and one sees the truth in it. Will you, however, kindly give me some further information to enable me to understand the words you uttered a little time ago: ' that whoever mentally represents to himself, or imagines, God as a body, is as if he were a worshipper of idols.' Now, however, there arises a question: Why are expressions signifying parts of the human body used with reference to God in the *Torah* (the Pentateuch), the Prophets, and the Holy writings? For example:—' And the Lord said unto His heart '; ' the eyes of the Lord '; ' the ears of the Lord '; ' the hand of the Lord '; and so forth, where parts of the body are described? "

RABBI: " The answer to this question was given long ago by our holy sages. They say—

" ' The Torah speaks in human language,' because no man can understand, or grasp, the meaning of anything that is purely spiritual, and he cannot conceive, or imagine, any seeing without eyes, any speaking without a mouth, any doing without hands, any going without feet, and such like. Therefore the *'Torah'* had to give an explanation in bodily language (when speaking of purely spiritual things, for instance, in metaphor, simile, and figures of speech) in order that the plain man and the common, simple people shall also be able to understand.

" To elucidate to the ear, in order that the human ear, and the senses shall be able to form an idea and, as it were, to hear what is told, in the same way as a man when he calls a beast or a bird does not address it in his own human language, but whistles to it, or makes some other imitative sound with his mouth, or beckons, or makes signs to it with his hand, in a way that every sentient creature understands. In all this, however, it is necessary for us to know, and remember אינו גוף ולא ישיגוהו משיגי הגוף ' that the Holy One, blessed be He is not a material body and that none of the accidents of matter happen to him,' and that material beings who can only comprehend, and form conceptions of what is material, cannot comprehend Him or form an idea or conception of Him, and that there is no similitude or comparison to Him. So it is said in the Torah—(Exodus 20.4-5). " ' It is strictly forbidden for one to make a likeness of anything that is in the Heaven or on the earth in order to represent God to oneself.'

" We are like those half-blind, and lame men who having been sent away when infants on to a lonely island, and having never seen before their eyes perfect men, were not able to imagine that a man could exist who could see without spectacles, or walk without crutches or wooden legs. Even so, men of weak understanding, because they can only see with the eyes of flesh, only speak with the mouth, only hear with ears, and so forth, cannot imagine, or form any idea of a purely spiritual being who is perfect, who is capable of doing everything that one can possibly imagine and conceive; that this Being can achieve without physical or bodily

media. The truly wise man can, however, so aid and impel his reason by feeling that he, at least, is capable of some small conception of such an idea."

CHAPTER III.

PROFESSOR: "Rabbi, all that you say is not only accurate but highly intelligible to those who have the mind and will to understand. Still, what answer can one give to the class of freethinkers who say: 'I believe only what I see with my own eyes?'"

RABBI: "He who insists that he believes only that which he can himself perceive is not only uncultured but unobservant; he is, moreover, mis-stating a truism, for there are many—even infidels—who are compelled to believe, and who have faith in even countless things which their eyes have not avouched and can never hope to do so.

"Witness the instance of an unbeliever whose mother was a very virtuous and pious woman. This unbeliever boasted of being the son of a certain nobleman. One of his companions, who wished to show the absurdity of his scepticism, even at the risk of exhibiting coarseness in so doing, immediately retorted: 'That is not true, thou art illegitimate.' 'You low fellow,' rejoined the Unbeliever, 'how can you utter so base and false a calumny concerning my mother and myself? I challenge you now to a duel!' But his companion smilingly answered: 'According to your very own words, it is not I, but you who are the base liar! Only just now you said that you believe nothing that you do not see with your own eyes. Now then, tell me, have you seen with your own eyes by whom you were begotten? How then do you know that X— is your father? There, then, is something certainly you have not seen, and that you seem to believe.'

The unbeliever was at once silenced, and had to admit that one must believe many things one does not see.

In speaking to an educated unbeliever, who told him that he did not believe anything that he did not see, a sage once said: "Tell me now, my friend—you are a highly educated man—can you not tell me whether it be true that

there was once a great city called Carthage, a state or city צור called Tyre.

" It is also said that the General Hannibal of Carthage was a great hero, and that Alexander of Macedon was a great hero and a mighty king over an empire that included many parts of the world; I have also heard that there were once people called Philistines, Amorites, Moabites, Egyptians, Assyrians, Babylonians, Medes; and that there was a people called the Huns who had a king named Attila who devastated Europe. It is said that all these peoples once played a great rôle in history, and waged great wars; but they have all, long since, disappeared. I have read works on history, and have, in them, met with names of kings, heroes, leaders of men, philosophers, wise men, artists, and so forth. Is it true that those ancient peoples, and towns, and states have really existed? "

" Yes, without doubt. There is no doubt that all these have existed," answered the Unbeliever.

" Tell me honestly, on your word," said the Sage to the unbeliever, " do you really believe in all these things? " " Certainly," answered the Unbeliever, " it is all quite certain to me." " See now," said the Sage, " how stupid and how untruthful is what you assert. You told me before that you only believe what you see. Have you, then, seen and known these ancient peoples, these kings, and heroes and philosophers, and so forth? See what a contradictory sort of person you are, and how falsely you speak. It is you, yourself alone, that contradicts you, and you alone give yourself the lie! "

So the unbeliever had to admit that it is impossible to refrain from believing what one does not see, because one cannot see everything or all things, and that when anything comes from a well accredited and trustworthy source, or is related by a trustworthy authority, it is one's duty to believe it.

The man who believes only what he sees is a fool and cannot exist in the world; because to believe is necessary in regard to every matter, and in every branch of study;—in every occupation, and in every sphere of life. For not only in religion, but also in every sphere of the general life

of Society, high or low, it is quite impossible to get along without belief.

A clever child once made an excellent answer to an unbeliever of this kind. The child had been listening attentively to a conversation and had heard how an unbeliever said: "I believe only what I see. What I cannot see I cannot believe." The clever child exclaimed: "If it is like that with you then I cannot believe that you have any intelligence, or a conscience, or any feeling, for I cannot see them."

Any intelligent and truthful man, when he hears the talk of such an unbeliever of one who has only sufficient intelligence to ask questions, and to deny the truth, will laugh outright at the stupidity of such scepticism; first, because it is easy enough for anyone to ask questions, as a wise man once said: "One fool can ask more questions than many hundred wise men can answer," secondly, because when one has a difficult question, or when there is something that he does not understand, and his own brain cannot reconcile the difficulty, or when someone doubts one of the fundamental principles of the holy *Torah*, he cannot on such grounds, at once set aside the truth of the whole, nor is he in any way justified in doing so. For truth does not cease to be true, even if millions of human beings deny it, any more than a genuine diamond, or brilliant of the purest water, would be changed into a piece of iron even if a hundred million ignorant people were to ask questions about it, or doubt its genuineness, or if even they declared it to be only iron. The sun would not cease to shine and give light even if all the bats were to consider it dark; even though all the bats and night-birds were of opinion that the sun is a body that produces darkness, and regarded it as a curse, asserting that darkness alone gave light. Yet we know that the bats and the night-birds are wrong; that their error was attributable to the weakness of their eyesight, which rendered vision in the sunshine impossible. For those who see clearly, know that but for the sun the world could not exist, or at best only as a useless desert. The sun promotes the growth of all beings, and the development of all creatures, and created organisms in general, whether

animate or inanimate, and of man in particular. This wonderful luminary gives a life and delight, healing and illumining with its rays. The following parable may not be inapposite:—

There was once a settlement of people who lived in a far-inland country; in fact many hundred miles distant from the coast. So surrounded were they by mountains and arid desert-lands that neither they nor their remote forbears had ever seen the sea. But they had heard, and read in books, that somewhere there was a huge mass of water, like one of the puddles left after rain, yet many thousand times bigger than the whole of their country. They had heard also that millions of animals, called fish, lived in this water and breathed water like we do air, and moved about in it, using a kind of wings called "fins" instead of legs, just as the birds fly in air. They had also heard that this great sea, as it was called, threw up great masses of rolling water called waves, and that sometimes it had great storms and seemed to grow angry and roar like thousands of hungry, angry lions, but that God had put a boundary to it that it could not pass. Also that human beings travelled about on the top of its waters in big floating houses, moved by the wind, and by steam, called sailing ships and steamships, and many other wonderful things that inland dwellers could form no idea of from what they had seen, or saw around them. These people had, however, believed all this for a long time. But there were many questions and difficulties about the whole story that raised doubts in their minds, and doubts and thoughts arose as to whether such a thing could be in existence at all, and at last they declared that the whole story of the sea and all about it, was nothing but falsehoods.

Now am I to imagine that the sea has been annihilated by the questions and doubts of these people? Am I to say that through the questions, difficulties, and unbelief of these people, the sea and all the fish and marine animals, and all the ships have been abolished and have ceased to exist? Obviously not! The sea, the fish, the animals, and the ships did not trouble themselves at all as to whether these over-critical fools did not believe in them. They went on

existing, fulfilling their functions and their destiny, and working, just the same as before, and they still do so.

So it is with regard to the unbelievers who question, and throw doubts on all that is *holy*, on all holy truths, and even on God himself. Their questions, doubts and denials make absolutely no change whatever in the truth. Truth remains truth in spite of all doubts and thoughts against it, undisturbed and untroubled as to whether the unbelievers believe in it or not.

It is not without reason that the Sage has said:—(In Aboth " The Chapters of the Fathers—Chapter 5, וחילופיהן בגולם), " With an idiot everything is perverted."

Unbelievers, believe in all kinds of vanities, and things that have no reality. In their baseless and empty conjectures, imaginings and follies that have no taste and no feeling, and it is just the truth, only, that they deny. They declare and spread abroad their belief that the pure revelation is a lie. It is just because the truth does not suit their appetites. It has a bitter taste for them, and only what is false tastes sweet to them. It is as if a man suffering from mortal sickness that perverts his taste were to call out that honey and sugar are horribly bitter, and that wormwood and vinegar and acids are sweet. Therefore the Prophet Isaiah says (Chap. V., viz.):—

" Woe to them that call evil good and good evil, that make light into darkness and darkness into light, that call bitter sweet and sweet bitter.

" Woe to them that are wise in their own eyes, and who consider themselves to be understanding.

" Woe to them that are heroes in the drinking of wine and mighty men in the mixing of strong drink.

" Those who justify the wicked for the sake of a bribe, and that turn aside for the righteousness of the righteous," etc.

CHAPTER IV.

PROFESSOR: " I understand, Rabbi, from your words, that he who believes must remain firmly attached to his essential beliefs, even when his private studies and convictions point in a different direction. What then is the value

of learning and research if it must be dismissed the moment it is likely to conflict with his pre-conceived theological sentiments? Why seek out fundamental truths if we dare not apply them against religion? Where is the wisdom in establishing a principle when we know that, despite its soundness, it cannot be applied where questions of dogma are in question?

RABBI: "Research can only tend to prove beneficial to mankind, both in the spiritual and bodily directions. In the first instance, when religion is not firmly implanted in the soul by the medium of the intelligence it can be prejudiced and even uprooted; to the one whose religion is merely a question of habit and is unable to defend it to himself on grounds of intelligence and knowledge, a conversation with a freethinker or atheist is likely to prove serious; he may be mystified and misled by their specious eloquence and plausible tongues; he may feel a revulsion against truth and faith. Being strange to the lofty, dignified and ennobling teachings and principles of religion, he is unprepared to stand up against a sudden secularistic onslaught. He retreats beaten, crestfallen, and puzzled; he himself experiences doubts and difficulties. He begins to timidly wonder as to whether he has not surrendered his judgment and travelled in the darkness. How different indeed is the position of he who has acquired a knowledge of religion based upon intelligence and logic; whose faith is attendant upon his judgment and who is not morally exposed to a mere credence that any religion might demand from any of its votaries. Such a person is in the happy position of being able to fittingly reply to the disbeliever, the cynic and the nothingarian. He can prove to the oppressor that his Atheistical Castles in the air are reared upon mere spiders' webs, and all their social and moral architectural designs are calculated to build a bubble which can have no foundation. Falsehood can never have a firm grip upon the earth; it must halt and limp! When it falls, its satellites and supporters also fall. The whole point is that reverent faith should precede enquiry, which will justify and strengthen it. We read in the "Ethics of the Fathers," "He in whom the fear of sin comes before wisdom, his wis-

dom shall endure." If he thus conjoins faith to knowledge, then to such a man all the storms of life, all the arguments and inducements of men, will be powerless to uproot from his heart the principles of his religion and the intelligent perception of their design and purposes. The joining of knowledge and religion works so powerful and preservative an effect upon him that it permeates every part of his being and becomes part of his very body and soul. His soul and spirit become penetrated by lofty aspirations towards God; his desire and tendency is to perform wholeheartedly the wish and command of his God; all the pleasures and privileges of life are as naught to him against the performance of the Commandments of the Lord. His lofty fear will enable him to live in ideal sweetness and God-like purity. All his deeds will be performed with wisdom and foresight; he will honour and glorify his deeds through his wisdom, and honour the name of God all in a manner that the unwise and ignorant man will be unable to do. It is concerning this that we read in Proverbs (Chap. 7, v. 1 to 3): "My Son keep my words, and lay up My Commandments with thee. Keep My Commandments and live; and My law as the apple of thine eye. Bind them upon thy fingers, write them upon the table of thine heart." Then, and then only, follows: "Say unto wisdom, thou art my sister; and call understanding thy kinswoman: that they may keep thee from the strange woman (the mental flatteries of quack philosophy, the alluring charms that seduce even against ourselves and our own better knowledge), from the stranger which flattereth with her words." (Reasoning alien to God, to firm and immutable morality, to the permanent obligations of life, couched in most specious phrases, like the speeches of a courtesan.)

In worldly matters one must first *understand* by learning, study, complete comprehension and application, otherwise it cannot be practically applied. One cannot carry out a labour or a calling without having first grasped its essential principles and the precise reason for them. Otherwise any effort or activity is nullified. In spiritual matters, however, in the observance of the Law and Commandments, Faith, Tradition and its handing down is greater, higher,

better and more reliable than Intelligence itself. He who has faith occupies a higher moral plane than the mere enquirer. The explanation of this general contention is a many-faceted one.

Let me again resort to an illustration. The famed philosopher Socrates was on one occasion seriously indisposed. He then called upon the equally renowned Hippocrates, the great physician; the latter being especially skilled in the class of ailment troubling him. Hippocrates examined him most carefully and wrote him out a prescription containing many varied ingredients. He told him to take the medicine immediately, as otherwise he would be in danger of his life. Socrates at once proceeded to have the mixture compounded and took it as ordered. Continuing, he gradually arrived at a complete cure. On the first occasion upon which he took this medicine his pupil, Plato, appeared amazed and asked him a question. " Why, master, have you become an entirely different man? Since I have first known you, you have never done anything which you have not been able to understand or to which the solvent of reason cannot be applied. Now you take this doctor's prescription without any enquiry, without speculation, without knowing precisely why he has given you this particular medicine, what are its healing properties, why it has been made up of these particular ingredients, and why it has had to be made up in a precise manner and proportion? " I am very surprised at you," answered Socrates, " how do you, a wise man, put such senseless questions to me. In the first instance, the physician is accepted by the whole of Greece as the most reliable practitioner it possesses. Why should I in particular refuse to accept his position and query his opinion? Why should I, his good friend, cast a suspicion upon him or doubt him in any wise? His calling, his livelihood, his soul's deepest wish, his ambition, are all to cure the sufferings of humanity. Apart from this he is my personal friend, and I know personally many good and great qualities he possesses. I have complete confidence in him, and I know that it is his greatest joy to heal. In whom could I have greater belief? Assuming that I do not accept his advice, will my position be any better? On the contrary, I shall

expose myself to the liveliest danger, and I would be trifling with my life. Is the present a time for studious research and far-flung enquiry, when my existence is in hourly peril? Do you think that I should commence to study medicine for a few years, practise it for another few years, and become a professor and specialist like unto Hippocrates in order to be able to explain to myself and you the grounds upon which he has seen fit to advise this special remedy? In the first place, even were I to do as I said and spend a few decades in the study of his craft, I would probably not reach the position to which he has attained, and it is still highly problematical whether I would have been able to discover this particular medicine and understand its application. The main point, however, is that, had I waited so long in order to be able to convince myself as to the fitness and efficacy of the mixture, I would have perished of my complaint. For this reason, I must believe in my good and learned friend Hippocrates, and trust in him, by faithfully following out his instructions, in order to preserve my life. But on grounds of research, out of intellectual curiosity, I shall later, and in good time, interest myself in medical knowledge, and it is quite possible that in due time I shall not only understand what this medicine is. Even if, after all, I fail to quite understand the effects, compounds and qualities of its components, I shall still have little to regret, or consider myself unfortunate. The main thing is that the medicine has effected its purpose, that it has healed me, and that I am sound and well again; this is all that really matters, the remainder is a question of curiosity. Unfortunate indeed would be the invalid who refused to believe in his doctor or take his medicines until he understood his illness and the functions of the former; he would die before he had achieved that desire.

This applies with similar force to the Law and the Commandments. All contained therein are based upon knowledge and intelligence; everything has a precise reason justifying its existence. One must, however, pay practical tribute to God's law by carrying its injunctions into practice. We must put it into execution in accordance with the teachings and traditions of our fathers before we understand the

motive underlying each tiny idea. " For I the Lord am thy healer." (Exodus 16, 26.) God is the greatest physician, Whose skill cannot be surpassed; the Specialist whose craftsmanship is supreme and not to be faintly compared to by any creature or being. His truth, goodness, loyalty and wisdom are eternal; nothing and none can be compared with Him. Mankind is morally ill—seriously ill. Its malady is of so grave a character that it can easily succumb. Then approaches the famed, merciful, faithful and wise specialist, the heavenly super-Physician, and prescribes excellent remedies against these moral ailments, wonderful remedies:—The Law and the Commandments, which He, in His inscrutable wisdom, has discovered to us as good and healing media for our souls, for our eternal welfare. At the same time, his prescriptions are of so sound a character as to benefit the physical health and improve the bodily well-being with equal power. He who fails to carry out the prescription gratuitously administered and does not drink of this salvatory medicine remains critically ill and likely to perish, body and soul. His soul in particular is in peril. Who then can be sufficiently stupid to refuse to take the " medicine " without understanding its ingredients by crying: " What is this commandment, and why? " Why remain doubting your God, Who is just, wise and faithful? Why should you attribute unworthy motives to Him, in asking us to obey Him? You know that " God is good to all, and merciful unto all His creatures." His will and desire is to do what is good; all His works are conceived and carried out with wisdom. His holy law is replete with knowledge, truth and righteousness. Why not then carry out His counsels and commands unhesitatingly? What do you hope to achieve by waiting until you can expound to yourself every little point and iota in His law? You may be sure that were you to live ten times as long as Methusaleh you would still be unable to grasp the purpose of the smallest comma in the law with the understanding of He Who has enjoined all. It is surely clear that flesh and blood, earth and ashes, can never aspire to the sphere of understanding necessary to explicate all the inner meanings and purposes of the Law. This much is certain: if you are disposed to

delay carrying out His will, until you can comprehend His motives, you will die whilst waiting. The wisest plan is to take the divine medicines (The Law and the Commandments), save your lives and souls, make sure of the cure *then*, having secured your self, quench your thirst for knowledge; study and enquire; search and seek, and you may grasp something of divine wisdom. It will give you tranquillity of mind and do you honour. If, however, you do not succeed in this task, you need not be distressed; it is no misfortune. The material point is that you have been sufficiently fortunate to secure the treatment of so great a Professor, Who has saved you by means of His unfailing specifics; the medicine is already working!

You now see why the faithful believer who follows in the paths of the Law and tradition has attained a higher level than the enquirer who merely " enquires " and seeks to be " profound," but does not carry out the teachings and commandments. The mere " Enquirer " will spiritually perish before he has attained to an " understanding " of the commandments, whilst the believer will be maintained, morally healthy and sound; and it matters but little whether he can analyse the composition of the great Physician's prescription or not. The principal point is that the taking of the medicine heals the invalid body and soul, particularly the soul.

When our pious elders stood at the foot of the Mount Sinai, they placed the word " do " before the word " hear." This explains Deuteronomy (Chap. 6, 25, 26). " And the Lord said unto me, I have heard the words of the voice of this people, which they have spoken unto thee: they have well said all that they have spoken. O that there were such a heart in them, that they would fear Me, and keep all My commandments always, that it might be well with them, and with their children for ever! " But why cite any particular passage of scripture? The whole of the Law, the Prophets, and the Sacred Writings are brimful of passages extolling action and deeds above wisdom; performing the precepts of the law in preference to discussing them. To carry out its injunctions is itself the greatest wisdom. Let me quote the book of Job (Chap. 28, v. 28). " And

unto man he said, the fear of the Lord, that alone is wisdom; and to depart from evil is understanding." King Solomon, when speaking of the wicked, describes them as "fools," and similar epithets; for even when a wicked person is learned or has theoretical morality, he contradicts himself by his own life-conduct and remains a "fool." What does he benefit from his theoretical "wisdom" if he is himself living in folly and sin, like an animal? What is the value, even to himself, of his "education," "research," "knowledge," when they make no impression upon his personal life and behaviour?

Faith itself is one of the 613 precepts; for this reason God obscured the meaning and reasons for many of them; he wished us to obey the precept of "Faith." In this matter one ascertains who believes and who will not accept God's "word." Habbakkuk (II, 4) says: "But the just shall live by his faith." He who performs a good or moral act, merely out of conviction cannot be described as a believer or a personal adherent of God. That which demonstrates itself is not called "faith" but "conviction." God wished to establish that we trusted in Him, that we "accepted His word" as we would to any person who enjoys our confidence, from whom we require no bonds or securities. It is purely for this that God desired to give the world opportunities of evincing who and which of us had belief in Him.

The four-thousand year history of the Hebrew people has proved to them time and again that none of their number had attained lofty spiritual heights as the results of philosophy and psychical research. The "holy spirit" and the gift of prophecy were ever and only accorded to those who were good, who *performed good deeds*, who distinguished themselves as *true believers*, to those who surrendered their lives for their faith, who were martyrs for the Law, and who imputed no wrong, cavilled with no word in the law of their God. Sacrifices for faith were made by the believers only, not the thinkers. The highest truth, the purest morality was only to be found in the ranks of those who "believed," not in the ranks of those who philosophised and indulged in speculative flights. He who sets out on his

moral life, possessing philosophical knowledge, but devoid of faith, frequently loses the sense of unfettered judgment; his opinions are restricted, his mind warped, he rarely attains to the abstract or concrete truth. Experience shows that such a mental outlook tends to coarsen, to loosen the moral bonds, to make a man envious and vindictive; he is prepared to throw all restraints and convictions overboard, merely to carry a point. Let only his own individual interests appear to be under a menace, however remote, and you will witness with what ease, with what specious " explanation " he will tranquilly abandon his former " jumping-off " grounds! The believer, however, the son of the law, the " performer of good deeds," has a clean and pure heart, fights his bestial and personal instincts for evil, lives for a clean ideal, for truth, for a wholesome and ennobling life. He seeks always the right and the just, sacrifices his own interests for those of divinity, strives to do good, and aspires to ascend to the highest rung on the ladder of human perfection. He is not devoid of wisdom for, apart from the traditional adherent being wise in the loftiest sense, that of doing good and living purely (since his deeds are the greatest proof of his wisdom) he can also arrive at an equally sound theoretical knowledge.

CHAPTER V.

PROFESSOR: " Rabbi, what you say is quite right and logical. I am indeed a philosopher, but I am, at the same time, a believing philosopher. I *feel*, in my heart, the Almighty Invisible God. In my soul, and in my consciousness, I *feel* the striving after God. The consciousness that there exists a creator of the universe lies, innate, within every human being, so naturally implanted within him at his birth, that without it no man can feel well or at ease any more than if he were deprived of eyes, or hands, or feet. The proof is that in the times before God's revelation on Mount Sinai, and before there were prophets or miracles in the world, when men were still quite ignorant, and uneducated, they also sought after a God Whom they could reverence and serve, and before Whom they could offer sacrifices; only they had mistaken ideas about God; not

understanding that He is a spiritual, invisible and incomprehensible Being. They knew not *Whom* to serve, *nor in what way to serve* Him. Thus they were impelled to make idols for themselves, of stone and wood, or they served planets or stars or material things in order to satisfy the innate impulse, until at last, through the divine revelation, and through the holy, convincing, true teachings of our holy *Torah*, they came to the recognition of the true God, and a knowledge of His holy will.

" There hardly exists a human being who does not believe in God in some manner, though everyone has his own kind of belief. Even the *Epicoros*, and the " Atheist," believe in God, and fear Him. But the Atheist wishes, by a violent effort, to forget that God exists, and to suppress in himself the true feeling tending to Faith, and wishes to deny everything. It is, however, all in vain. It is, after all, only something artificial. Deep down in his heart and conscience feelings often torment him, and when he is in trouble he fears God, and therefore it has happened thousands of times, that great *Epikor-sim* or sceptics have, at a time when some great trouble has come upon them, prayed to God, and many of them have even become בעלי תשובה true penitents. Thus their scepticism is something artificially produced by doing violence to their own feeling and against their own convictions.

" The natural feeling drawing one to God has, in all probability, its source and origin in the *soul;* for every human being has, within himself, a part of the *Divine Spirit*, that draws towards God, from Whom, and in Whom, it originated.

" Thus his own soul awakens within man the better conscience, tending to all that is good, just as the body, the earthly and fleshly part of man, struggles towards its root, tending, and inclining, to all that is earthly in carnal pleasures.

" On occasion, however, it does happen that an Epikoros (Sceptic) declares that the world was not created by God, but that everything came into existence of itself, and that all is only " Nature," just as Epicurus and his followers

say, is there a true and convincing answer you can give them? "

RABBI: "Yes, I have sufficient answers for them. I will not, however, now tell you much, for it would take days, perhaps even weeks, to go fully into all possible details of so vast a subject. You, sir, would, perhaps, not have patience to listen to so much; I will now only bring a few matters before you, but please be kind enough to listen to me carefully, attentively, and with patience.

"In the time in which lived the *Rambam* (Rabbi Moses ben Maimon, or Maimonides), famous throughout the world as a great philosopher, thinker and master of research, a sect of philosophers had arisen (the school of the so-called Sophists) who set themselves the task of investigating to ascertain, by means of Philosophic enquiry, how God made the world, and because, as was of course to be expected, they were not able to search this out, nor to discover the eternal secret, the secret counsel of the Infinite God, they saw that this secret is veiled and hidden, and sealed—locked up with a myriad locks, and sealed with a seal that no human perception can break, and so that it is entirely inaccessible to the human understanding; that the portals of the Divine understanding and Wisdom are closely locked, and that its ways are hidden from every existing being, so that no one on the earth can know it, and so it is known, solely and alone to the One, Only God, while we human beings have only heard and learned about it.

"The Jewish sages have always had the reverent and scholarly characteristic of humbly acknowledging and accepting truth, and of saying about that which they do not comprehend: "I do not understand that." (Aboth, Chap. 5.) ("Concerning that which he does not understand, he says I do not understand it, and he accepts truth with humble and grateful acknowledgement.") These philosophers, however, were proud, arrogant, and self opinionated, and with the impudent boldness possessed by the ignorant denied the truth of the existence of everything they could not grasp, or they invented absurd theories and explanations, which even they themselves did not understand, in order to explain

what a wise man would have admitted was beyond his powers of solution.

" It goes without saying that they altered nothing in the world by their opinions, or their assertions, and that God remained God, for ever and for all eternity. Still, however, these so-called philosophers, on seeing that they could not understand the secret of the Creation of the Universe, of the source and origin of every factor in it, became very angry, and resolved upon an intellectual reprisal upon the Creator for this flagrant affront to their intelligence and dignity. They thus declared that it was not God who had called the world into being, not He who directed it, but that all had sprung into existence, either of its own volition, or by accident; that the whole material world conducted itself by mere chance; uncaused, unmotived, aimless, sporadic happenings. To this cycle of fortuitous happenings they gave the grandiloquent name of ' Nature.'

" There are, at this very hour, numbers of persons of narrow mentality and restricted vision who wish for a ' free world.' Incidentally, not free from tyranny, oppression, or those human passions which make men slaves to their better selves, and slave-drivers of their fellow-men. In seeking to establish an ethical basis upon which to be ' free ' to rob, steal and be sexually immoral, they passionately essay to make out that everything is the result of this ' Nature,' of chance, purposeless, causeless happenings.

" The so-called philosophers who lived in the days of Rabbi Moses Maimonides רמב"ם *The Rambam*), resolved to go to the Sultan who then reigned to ask his permission to propagate their false ideas and erroneous opinions, and spread them broadcast among the masses of the population of his dominions.

" They were, they declared, prepared to demonstrate by logical proofs, the truth of their ideas and erroneous opinions denying God.

" They came to the Sultan and laid their petition before him. The Sultan answered them, and said: ' You must know that I cannot rely on myself in such a matter as this. I cannot bring the highest, the eternal truths, before the judgment seat of my weak and shortsighted understanding.

Even if you were able to convince me by your arguments, that would still be no adequate proof that you were right, or that you were justified in denying holy and exalted doctrines recognised and reverenced as truth by all clever and upright men. For you would only be enabled to be victorious over me in argument, because I have too little understanding and knowledge to prove to you the incorrectness of your supposed proofs, while a greater sage than I might have been easily able to give convincing evidence and proofs in reply to all your arguments, and to destroy all your hypotheses. For 'every difficult question has its answer,' and on the strength of one difficulty that a critic finds, he has no right to destroy a holy faith. Moreover, I cannot presume on the strength of my powers of argument, or of my weak understanding, to expose to the danger of public, and officially authorised denial, a belief which has been recognised and accepted as proved and established from the earliest days of the world, in all generations, and by great sages, truthful men, masters of scientific research, prophets and righteous men, through all the ages.

"'Now, however, on one condition I can promise to grant you the desired permission. I know a very famous person, an extraordinary and great sage, and philosopher, who is renowned in all branches of science and knowledge. He is a trustworthy man who loves truth and justice. His name is Moses Maimonides, (משה בן מיימון), Court Physician to His Majesty, the Caliph, in Cairo. I can rely on him. Go to him, and if you can succeed in winning over to your ideas so celebrated an authority in the dominions of science and philosophy as Rabbi Moses Maimonides, then you shall receive the permission you desire.'

"They thanked His Majesty, saying: 'We will go to the Jew Moses Maimonides, and hope to convince him with our arguments; then we will return to your Majesty.' Taking their leave, they departed for Cairo.

"Immediately after their departure, the Sultan sent an express rider with a message to Maimonides informing him that he had sent to him some conceited philosophers who believed only in blind chance and 'Nature,' and that

he (the Sultan) hoped Maimonides would confute them in such a manner that they would be put to shame before him.

" On the third day Maimonides (the Rambam) received the ' philosophers ' in his house in worthy style. After mutual friendly greetings, he said: ' How can I give you pleasure or show you some mark of respect, my honoured guests? I think,' he continued, ' that such learned men as you may best be honoured by setting before you a beautiful, scientific problem. I will lay before you something worthy of such philosophers as yourselves which, I opine, will be better to your taste than the finest banquet I could have prepared. It is a most wonderful, natural phenomenon.'

" With these words he took from the drawer of his writing table a double sheet of paper written upon on both sides in very beautiful, artistic writing, and laid it before them, saying:—

" ' Gentlemen, there you have a wonderful piece of writing; it is a secret work of Nature, and of Chance.'

" They read the contents of the manuscript, which was full of exalted thought and clever ideas, brilliantly expressed, and were astounded at the intellectual and instructive contents of the exquisitely written manuscript. The writing and the arrangement of the matter were both orderly and skilful, the thoughts were deeply philosophical, and illustrated both by poetic and aptly chosen metaphor and simile, and the language and style were perfect.

" The visitors turned to Maimonides and exclaimed, full of genuine enthusiasm:—

" ' This new and wonderful, original and instructive work will materially contribute to the enhancement and establishment of your fame and wisdom. It is not without justification that you are so famed all over the world, and honoured everywhere. This writing of yours is an evidence of your greatness; of your wisdom, of your art, and of your ability as a writer. We must acknowledge you to be the greatest sage.'

" ' What? ' answered Maimonides, ' have I not told you that this is not my handiwork, but only the work of Nature and of accident? '

" ' Listen to me, gentlemen, and I will tell you the

history of this paper:—On this writing table in my room, this double sheet was left lying near an ink bottle. Suddenly the ink bottle fell over and all its contents flowed over the paper that had been left near it, and gushed hither and thither. I picked up the paper and found—to my great surprise—these artistic letters, and this instructive subject matter.'

"A shout of laughter—from the philosophers—resounded on the utterance of these words, and they said:—

" ' How is it conceivable, and how can anyone believe that they have been written by no human hand, but accidentally produced by themselves? No man with a sane, reasoning mind, will believe you when you say that! Every human being must declare it to be impossible, and it annoys us very much that you should take us for such madmen, that you take the liberty of making fun of us in this way, and of considering us such ignorant, stupid, fools as to believe such open and obvious falsehoods and impossibilities.'

" Thereupon Maimonides asked:—

" ' Why then should you not believe me? Why should you then hold me in such low esteem and declare what I say to be obvious falsehoods? Am I then so untrustworthy in your eyes that you undervalue my word in this manner, so as not to believe so small a matter when I tell it to you? You said at first that my name was very famous and respected in the world.'

" Thereupon the philosophers answered:—

" ' Is there then any sentient being existing sufficiently stupid to believe that a writing can be produced without a writer? Is there a book without an author to have arranged the thoughts in order and written them down? Does there exist a machine or a tool that has been made without a maker? Moreover, we have a general principle which is acknowledged by all sages and scientists in the world—that nothing in the world can make itself, by its own agency alone, and that there is no such thing in the world as " accident," properly so called, because everything, even that which one thinks accidental, has also happened as the result of some prior cause, some anterior circumstance. It is also

known, and well established, that even that which does arise through a so-called accident cannot be complete and perfect, also that which is " accidental " cannot be habitual and continuous, so as to be repeated in exactly the same way in all particulars; and also that a so-called accident has no law and prescribed order, so as to be orderly and regular, like a thing that is caused by a scientist or wise man; and also that there is, in what is " accidental " no indication of reason and wisdom.'

" ' Now this piece of writing that you have laid before us is beautifully written and orderly, even the letters of each word and of each line, correspond in their arrangement with those of the other words and lines; every letter is in its proper connection with the other letters so as to form words, and every word stands in its proper relation with other words, so that they form sentences, and every sentence, and all the subject matter dealt with is full of wisdom and illustrated by happily chosen figures of speech, and is full of philosophy and deep thought, so closely reasoned and thought out as to require close and concentrated attention and no little intellectual effort even to fully grasp the meaning of what is said. How then can you think that we can possibly believe that such a thing put itself together of itself? We know, and we have read, universal history, and we have never read or heard that such a thing has ever yet happened, and if such a thing has now happened, it is impossible to think that in the course of many thousands of years, such a thing should not have happened on at least a few occasions; for what can once happen can happen again, and if such a thing has occurred, why should it never have been described or even recorded? If such an event, or anything like it, had ever eventuated we should, without doubt, have known something about it, and as we know nothing about anything of the kind, it is certainly an unheard-of absurdity! '

" ' Now,' said Maimonides, ' you have insulted yourselves; you have yourselves declared what you are! If it is, as you say, impossible for a sane man to believe that even such a trifle can have made itself, or come into existence by itself, a thing which is, after all, only a conjoin-

ing of materials already in existence—that which is from that which is—(יש מיש)—for the ink and the paper were already to hand—yet whoever dares to tell you that a writing has been composed of these materials without a hand to write, or a brain to think, or an author to compose, is called a madman and an impostor. How then can you think that so beautiful a work of creation as this structure of the world, with such order and such comfort, and with such wisdom, a work so supremely wonderful that all human thoughts and all human understanding are too small and too weak to comprehend its true being; a work which, in all its parts, gives indications of the incomprehensible and infinite greatness of the Architect and Master of the world, and of His wisdom, that this Universe is the work of unreasoning accident? It has been communicated to me by the Sultan that you say that heaven and earth and all that is in them and on them, together with all laws of nature have come into existence of themselves, without a God, without a director and without a Guide!

" ' How dare you think that the whole universe, the immeasurable realm of the world, with all its countless myriads of creatures that live therein, with all the stupendous phenomena which are shown daily before our eyes, is wholly and solely the work of accident?

" ' How can you characterise as merely the work of accident the great globe with all its numberless metals and minerals, with all the manifold exquisitely balanced contending forces that strive together within it, and all the elements that lie hidden in its enormous bowels?

" ' " The heavens tell the glory of God, and that all is the work of His hands the heavenly expanse sets forth," " day to day utters important speech " (Psalm 19): literally " day to day overflows with eloquence יום ליום יביע אומר and night unto night maketh knowledge vivid and a living presence, and night to night speaks science."

" ' Is there anything more foolish than to say of the stupendously great world with its hosts of living creatures, that they came into being of themselves, when all wise men and scientific investigators are lost in wonder and astonish-

ment, and infinite admiration at it; and all the philosophers, scientific investigators and thinkers in the world are too weak to fully understand even as much as a " drop of water from the ocean." כטיפה מן הים הגדול of its greatness, its contents, its motive force, its static force and conservation of energy, or power of durable existence, punctuality, adaptability to the purpose for which it and each of "its parts was created," its beauty and its hidden latent forces? The heaven, with its countless stars, which are infinitely great worlds (according to the researches of sages and astronomers up to the present day). The smallest of the heavenly bodies—with the exception of the moon and a few planets—is many times greater than the whole earth, or this world—and there is even an infinite number of stars, millions of times larger than this world, and they appear to our eyes to be small because they are countless millions of miles distant from us; and there are also countless millions of stars that are invisible to the eye (except with the aid of the newest and most powerful telescopes). These innumerable myriads of great worlds hang and move in space, and have their regularly fixed circuits, their orbits in which they move round the centres of their systems, either moving in orbits always within sight of this world, or coming, at regular intervals, into positions whence they are visible from this world. As it is known, and has been calculated by astronomers, and proved by observations made by their predecessors (generation after generation, during a period extending over thousands of years) many make their circuits in one day, many in one week, others in one month, or in one year, while yet others take many years, and there are those absorbing many hundreds of years in which to make their circuits in their orbits.

" ' One can nevertheless calculate to the very second the time occupied by each planet, or star, in making its circuit. For everything does it work continuously, without rest or pause, with order and punctuality; nothing alters its prescribed behest and course. It is quite obvious that God, the Guide and Ruler, leads and controls them with stupendous wisdom and might; and, through them carries out His

unsearchably wise will. And yet you can venture to say that all this has come into being of itself, alone, and guides and controls itself alone, *by chance* and accident! You, yourselves, have, however, only just said that nothing makes itself, by itself, alone; and that nothing, even of that which is " accidental " or happens by " chance " comes about of itself, *i.e.*, without a cause. You have also said that, although not uncaused, the accidental has no purpose, no intelligent design, no regularity, rarely, if ever, any beauty; no exactitude and no constancy, whereas you see that the world, from top to bottom, and everything in it—from the greatest to the smallest—is full of wisdom, of design, full of order and precision and of regularity and beauty. In every species, every individual is quite similar to every other individual of the same species, and every day, every second, there are born new creatures each with the same form, and limbs, and internal organs, as those of its parents. Nature is subject to certain definite laws from which she has at no time the right to deviate (except when the Holy One, blessed be He, wishes, for the sake of some miracle, to alter its course), and everything is in some relation with everything else, and has its purpose, its use, its end and aim. For instance, the plants need the water, and the living creatures need the earth, in order to live, the plants, and the water also, and in turn the earth and water need, as do the plants, that which living organisms supply. The moon is dependent on the sun, and the earth requires the heavens. The stars and the planets, and, in like manner, all things in the great Universe cohere one to another, influence and attract each other, and are reciprocally necessary.

" ' In the course of thousands of years, by dint of hard thinking, the scientists, and the investigators of that small part of God's creation that man can see, have already found out many of these complex relations, and the uses and purposes of many things that seemed to have no function, and the purpose and aim of many a thing that seemed, at first, purposeless, has been gradually discovered and proved beyond doubt by patient observation and study; and if there are still many things of which we do not yet understand the uses or the necessity, it is enough for us that God

knows it. He has created and formed everything for a purpose.

" If we saw the wheels and screws and rivets, and odd bits of metal and wood off a machine lying all of a heap, each separate from the other, no one but the designer of the machine could possibly know the use and purpose of each one of them, however indispensable it might be. It is as if the bits of flesh that make up our bodies: our legs and other limbs, our veins, and nerves, etc., had lain before us all disconnected or not assembled, we certainly should not have known for what purpose each and every part was requisite. Some of them might, indeed, have seemed to us quite useless. Yet we employ our limbs, and we know that if only a little bit of our bodies—one little bone or sinew or nerve—had been lacking, man would have been imperfect, a בעל מום " a man with a blemish." Thus, also, all things that are in the world as a whole, although we do not know the use and purpose of each one of them, they still have their uses, and are necessary to the whole.

" ' As the wise King Solomon has said: (Ecclesiastes, chap. III) " For everything there is a season; and for every purpose under the Heaven there is a time." " He hath made everything beautiful in its time, also Eternity hath He given in their hearts; nevertheless in such a way that man cannot find out the work that God made (and still makes, and does) from the beginning and right up to the end."

" ' See the Divine wonders:

" ' ' " The whole globe of the earth hangs on nothing! only, and alone, at the holy command and will of the Almighty God." We see that the earth stands in space—or ether—like a point in the midst of a circle, and all its inhabitants walk about on it upright, although the earth is round, and the heads of its inhabitants are, as it were, standing out from it in opposite directions, and everywhere the Heavens are against their heads, yet none falls off the earth into space! Although the inhabitants of Australia, for instance, have the soles of their feet approximately opposite to the soles of the feet of people in London, yet these people, in the Antipodes walk " upright " and do not fall

off the globe into the Heavens, and Heaven stands exactly over their heads, just as it does over ours. Also the waters surround the earth, innumerable thousands of miles, and yet they do not overflow the earth. All creatures and all created things have their separate parts made and bound together against nature, and against what human intelligence can understand because according to the ordinary course of nature, fire and water cannot exist together since the one destroys the other. Nevertheless we find these elements chemically combined, and amalgamated one with the other in all objects, just as if fire and water were one body. So also when we consider plants and living creatures, we find that they are composed of elements as of fire, air, water, earth, etc. And when the combination of these elements are dissolved, as for example when one separates their component parts (when one burns wood, trees, plants, flesh, and such-like things), no sage and no artist in the world can ever reunite them again, so as to restore their normal, natural form and condition, as the Creator originally designed it. Only the Creator can combine the elements and unite them, by His holy will.

" ' And as we see that the combination of the elements and their creation and production, are not in accordance with the ordinary laws of nature, as man comprehends them, we have in this alone, sufficient proof that there was an Almighty, artistic and incomprehensible being endowed with masterly skill—a craftsman and combiner—who forced them to cohere and put them together, in spite of, and in opposition to, the general laws of the nature which he bestowed upon them. That is the holy Creator whom we call God—blessed be He—everything exists and endures according to His command, and nothing can change the laws imposed upon it; nothing can come out beyond the boundary which the Almighty Lawgiver has set for it.

" ' Who is it that drives the sun, the moon, and the enormous star-worlds to fulfil their set purpose, and give light in their appointed times, punctually and regularly every day; who is it that drives them in their courses one after another, if it be not the Creator of the Universe? The earth is like a set table: everything that man requires, and

everything that every created being requires, is there ready for his use; the endless forces that are found in all metals and minerals and their indescribable uses and usefulness; the foods for mankind, and for the innumerable creatures—for each according to its kind—everything has been provided and arranged with exactitude and in perfect order. All this no one can deny. How then, can there still exist such blindness and stupidity, such perversity one might say, as to make it possible for anyone to doubt the existence of God? Can one not see with one's own eyes, clearly, that One who rules with supreme authority rules over all nature?' "

One cannot but remark that the needs of mankind are offered in proportion to their importance; that which life requires is granted in the precise degree of its urgency Let us take examples! Less iron exists than stone; less stone than earth; less copper than iron. Silver and gold are still smaller in quantity; then again diamonds and pearls exist in quite fractional quantities. The most needful articles are the most plentiful and the easiest and readiest to obtain. Mankind's greatest need is Air; without it man cannot exist a moment. It is for this reason that the entire universe gives air, and it is to be procured without the remotest difficulty. Water is more important than food, on account of its being necessary to cooking, washing, cleaning, power for machinery, and its being essential for all creation. Water is thus more easily procurable than food, etc. From this we gather the special providence watching over us; everything is calculated out to a mathematical nicety.

Just let us consider the wonderful order and Divine character of the special Providence in the myriads of forms in plant-life; how marvellously each one grows, how varied the colouring, the taste, the character, the utility, the medical properties, their adaptability to those creatures who can exist on particular plants only. Who can enumerate them? Who can sufficiently express their potentialities and marvels. One has only to glance at the elementary forms in Botany to be amazed at the bounty of nature, working through God.

One must also be amazed at the power of reproduction existing in every form of life; " Male and Female created He them." The tiniest blade of grass has its mate; the wind

leads them into each other's society. It is known to men of research that He forms a nexus between them when they are hundreds of miles apart. The wind is not always beneficent, it is even harmful in some respects; then insects become the inspired messengers in the process of creation. They extract the fertilising pollen from one life-form and implant its germinating faculty in another. The insect beds himself into his objective until his function is completely performed.

Who orders the plants as to how they shall appear and under what conditions they shall develop? Who enables them to fructify and multiply themselves from a single seed or drop?

Just regard the innumerable hosts of living creatures on land and in the ocean, the symmetrical precision; how every creature is endowed with means of preserving itself and follows them almost from birth. The most wonderful book is that of Natural History.

The wisdom of the Beavers in "house" construction is beyond mere explanation; they build up their residences with a calculated and superbly useful sense; they compare in practical foresight with the greatest architects and builders.

The skill of the Bee has ever been an object of profound mystery, the artistic work of their honeycombs, their producing of honey and wax, their social life is replete with profound instinct and is wonderful indeed. These facts require no accentuation here, they are common knowledge. How inspiring indeed is the discipline and self-regulation of the Ants; note how they employ themselves in the Summer, storing food-supplies for the coming Winter. Is it not astounding beyond all words to learn that the Ants are most scrupulous in not taking the food of one another. Each ant recognises the tiny substance it has conveyed in its mouth, and refuses that which has been placed in the common stock by another.

Let us contemplate the skill of the bird-universe, the wisdom and touching perseverance they put forth in constructing their nests; each classification of bird in a different manner. Untaught, unsuperintended, unassisted, they carry out their programme for housing with a precision and science that cannot be imitated. How careful, how foreseeing their manner of protecting the coming generation, how they provide for

their young. How much genius is shown by the Silk-worm in her spinning and the art of the Spider in her weaving out preconceived patterns that astound the greatest artists in that sphere. How marvellous is the sagacity of the birds of passage and flight. Look at the Stork whose home is in the North and has another residence on the shores of Egypt. He flies regularly from one homestead to another, for wintering. He never errs in finding his last-season's home, despite the distance he traverses. He re-furnishes his nest and takes possession anew. The stork that has made his nest on a height or on a peasant's cottage in a tiny village, quits Africa, thousands of miles from his original home, traverses the whole mighty distance, regarding nothing, swerving neither to the left nor to the right, does not err, returns to his primal base and calls it into his requirement.

The greatest geographer in the universe, possessed of the most detailed and accurate map in the world, would not be in a position to direct his course, were it not for the aid offered him by astronomical knowledge. He must assess, adjust and estimate his latitudes, his longitudes, his tides and wind conditions. The navigator must have recourse, and rely upon extraordinary instruments in order to be able to decide his course when in the bosom of the ocean. He must compare the position of the sun with the course by his nautical equipment, made with the greatest observation and precaution. Despite all this, and in the face of all his care, he is often many miles out of his intended course and far from where his chart tells him he should be. Yet the Stork cuts through the air with an incredible rapidity, flies over the stormy sea, high above the clouds that hide the face of the earth from him. She makes no error, she steers direct to the point on the tiny roof in the tiny village where, six months ago, she resided.

The instinct of retracing their first homes is common to many species of well-known birds; we notice it among the swallows. Students of bird-life record an instance of a pair of swallows returning to their summer-quarters in the same nest for eighteen consecutive spring-seasons.

Among the most noteworthy cases of bird-migration must be given the homing-pigeon. How striking also, is the nature of the letter-carrying pigeon. Their home-sickness, their

passion for return to their cotes, cannot be gauged by human standards. Pigeon-posts are admitted facts, and it is well-known that they are established upon the knowledge that, if the birds are carried to any distance in locked baskets they promptly fly homewards, the second they are liberated. Many truly wonderful and authenticated stories are to be told of them. A pigeon is as loyal to its mate as the most faithful spouse that can be imagined. How striking the nature of the dog, his fidelity to his master, the sense of smell by which he can distinguish, not only the smell of clothing, but the traces of a pedestrian. Who can explain by merely natural law how a bloodhound tracks his quarry to ground. How can one explain the moanings of a dog when he senses the approach of death that is impending? The cock crows at the precise moment when night merges into day. His instinct is infallible. Human knowledge cannot differentiate so fine a point. There are creatures a ten-thousandth part in size of the mite; take even bacilli and microbes of such tiny proportions that only under a powerful microscope enlarging many thousands of times an original figure; yet they possess their inner organs and outer limbs, as is well-known to research students. Water, plants, are inhabited by billions and trillions of these infinitesimal in-dwellers. They are uncountable and undescribable.

O! Man! Just reflect. How does the eagle arrive and help the wild-goat just in the hour of her necessity? How is the snake not a tithe of a second late in crawling up to the aid of the suffering roebuck; she does not appear a second too early or too late. How do the stork, the swallow, the pigeon, and the other birds, recognise and find their earlier dwellings? Who teaches the beaver to construct his palace and the bee to make honey and wax in so skilled a fashion. Who instructs the silkworm in the art of making silk, the spider to weave? From whence do the gosling and the duckling derive their faculty to swim? The chick to find its food, the calf to be suckled? Why does this not happen to a child? From whence springs in beasts and poultry, birds and other beings, the maternal mercy, the will to love and care for their helpless young? Who warns the sheep, the mouse, to take cover from their approaching destroyer? Who implants in them the instinct of self-preservation and flight ere he is even near, or

has given visible sign? Who sets wisdom and equity in the heart of the ant? Who places a sense of beautiful conjugal fidelity in the soul of the dove? From whom does the dog derive his instinct, his loyalty, his sense of smell? Who has given birds and animals senses of smell, of hearing and of sight to which these possessed by man are comparatively small? Who inspires the cock to crow at midnight, and at the rising of the sun? Who, in short, grants to all created beings, their knowledge and instincts? How, again, do all creatures obtain their nourishment in time and in adequate quantity? Can any person be so foolish as to say that all these wonderful processes and powers spring from nothing? From no far-seeing and providential power? That all creation, so wonderfully conceived, so magnificently maintained is an "accident?"

The wise king, Solomon, says in Proverbs, Chap. 1, v. 20, "Wisdom crieth without; she uttereth her voice in the streets. She crieth in the chief place of concourse, in the openings of the gates; in the city she uttereth her words, saying 'How long, ye simple ones, will ye love simplicity? And the scorners desire scorning, for themselves, and fools hate knowledge?'" This, according to the interpretation of our Holy Sages, has the following meaning:—The Divine Wisdom manifests itself and makes itself obvious in nature. "Wisdom crieth without." It sings in the outer-world, is speaks to us through the miracles of fire, water, air, the hosts of metals and minerals, the wisdom and usefulness of all created beings, through the endless powers of nature. "She utters her voice in the streets." That is to say, she speaks to us in the heavenly paths, through the sunshine, through the light of the moon, through the brilliance and joys of the stars, through the discovery of materials and powers which God has planted in nature for the weal of humanity.

"She crieth in the chief place of concourse."

By means of the Intelligence with which God has accorded to man, to be able to produce and labour out all that is requisite for his existence.

"In the opening of the gates."

Through the throwing open of the portals of wisdom,

through the Torah, from the endless divine wisdom, if one absorbs himself in her study.

The wise king wishes to teach us that we can see indications of God, means of reminding ourselves of his being, the manifold proofs of his love and compassion. Everywhere are voices calling us unto him. " Voices that shall never hold their peace by day and by night." (Isaiah, Chap. 63, v. 6). " The heavens declare the glory of God; and the firmament sheweth his handiwork " (Psalm 20, verse 2).

His greatness cries out and his knowledge is published by the regularity and the undisturbed order in the circuits of the heavenly bodies. Each maintains and goes its own direction, as shown to it in the command of its former and master, who has pointed out its path. No one moves from his even way, but tranquilly manifests and proclaims each, in its sphere, the wisdom and design of its creator and the disposer of its movements. Each declares " This is God's own work!" " This is the mighty expression of his power of creation in which law and measure, unity and completeness rule. The written message in the skies is intelligible to all who will but glance thereon. There needs no interpreter and no philosopher to explain it. Every pure, unspoilt and intelligent human understands the stars in Heaven. " Lift up your eyes to heaven and look who hath created all these things, who has created all these worlds." (Isaiah, Chap. 40, v. 26).

We observe the might and special providence, in the wise and incomprehensible co-ordination in the world; how God has arranged everything in stately and lofty manner; how He has apportioned a purpose and an object for the innumerable milliards of living creatures. How He cares for the mammoth and huge creature, as for the insignificant mite, with Fatherly love, and provides them with sustenance and means of life in time and season. How one element reaches out its aid to another, helps it and complements its functions and aims. How one aids another in carrying out the objects for which it was designed. As the Royal Psalmist, David, says: " How wonderful are thy works, O Lord, thou hast created them all with wisdom, the world is full of thine possessions."

Even the most uneducated person must admit, in spite of himself, that *the works of the heavens and earth with their thousands of functions and means and intentions and means of operating, cannot be without a master mind who has created them! And the laws and conditions incidental to the existence of every power and being cannot have been derived from other than a giver of these laws. The thoughts of the human mind, discovering facts and laws, in the moral and physical universe, expressing searching and final truths and realities, cannot but spring from an original and first "Thinker"! From a Divine source.*

Man has truly no need to search for manifestations of the wonderful work of God, he has but to regard his own body. From this he can learn that he has been formed by a great and skilful master and creator, and built, produced and placed together with an exceptionally thought-out and well-designed special providence. As we pray "Blessed art thou O Lord, who hath created man in wisdom."

If we consider the entire question of origin with man, his birth, the connection of his bodily parts, the co-ordination of his limbs, the uses to which each organ is directed. Also the necessities which his present physical form is calculated to need. If we review the advantages, qualities, spiritual powers, which have been granted to man, if we consider the light of reason in him, his memory, his free-will, his powers of judgment and decision, his faculty of speech, his sense of colour, of art, of human love, hatred, avarice, generosity, love of peace and of conquest. His senses of lust, pride, goodwill, joy and grief, dignity and idealism, courtesy, honour, hope, brightness of nature, etc., we see the handiwork of a Creator. We have but to reflect on these things to gain a slight knowledge of our Creator. Job says (Cap. 19), "I know God, through mine own flesh," and we read in Psalms (35) "All my bones say, 'who is like unto Thee, O Lord?'" Also in Psalm 103 "Bless the Lord, O my soul, and all that is within me, bless His holy name." Through the Divine wisdom and special providence that we perceive in our own bodies we can be enabled to modestly and gratefully acknowledge the good works of the Creator. King David sings (Psalm 139, 14): "I will praise Thee for I am fearfully and

wonderfully made; marvellous are thy works; and that my soul knoweth right well."

No person is in a position to enumerate or conceive the miracles of the Creator, the innumerable instances of wisdom and wonder that the world has to show. If all the seas of the world were ink, and all the people of all generations writers, one would yet not be in a position to reckon out, the marvellous works and the loving special providence and sagacity that exist in the universe. Who can have the folly to argue that all those wonders could have existed by mere accident, without a Creator, a primary Cause, a Thinker and an Arranger? You yourself have just admitted that you have never seen, heard, or read of anything creating itself from the beginning of the world. There can be no vessel or machine without a Master who has made it. There is no book without an Author. How can you, then, have sacrificed your reason, and believe that the great, mighty, gigantic world, with the endless creatures, powers and objects which are found on it, in it, and above it, have all happened by mere chance? How did the world originate from accident? How could an accident happen, in the arrangement of materials and forces however wonderful, when there were neither forces nor materials to enable chance to weld them together in such order? Why do such Chances not occur now? If everything originated from such laws of blind Chance, what has suddenly prevented it from repeating these vagaries and throwing the world into other kaleidoscopic forms? Has it ever been recorded in human experience, since the existence of men, that a world can spring into existence by Chance; even a portion of a world. If such an incident could happen by itself, on one occasion, then it could happen more than once, and repeat the marvel. It is surely well-known that what can happen once has always the power to happen again.

After these arguments the philosophers and sophists above-named, remained ashamed and unable to answer. Their false pride was broken. They were obliged to admit that they were not only adequately answered, but had been groping blindly in the dark. They confessed that their Philosophy was fundamentally false and even ridiculous.

They explained the errors of observation and comprehension into which they had fallen by their not possessing a fitting knowledge of the Hebrew Law. Such as they possessed had been derived from sources which had not made the inner meanings and interpretations clear. For this reason, also, they had no idea of the power of the eternal, almighty, incomprehensible and all-knowing God. From now onward they would renounce their senseless and untrue standards, and would begin to study the Holy Law of Moses, that enlightens the eyes of Understanding and leads to the paths of righteousness and truth."

CHAPTER VI.

PROFESSOR: "Your story is replete with sage insight and explanatory power. It is spiritual and remarkable. It is moreover well calculated to prove to all Atheists, Freethinkers and Nothingarians, their coarse illiteracy and lack of knowledge. It is manifest that they have no idea of what views they are pronouncing, what foolish theories they are uttering, or even what is the matter with them! I myself have always been amazed to notice that the ancient philosophers of all times have been inclined to attribute all creation to blind Chance. I cannot explain to myself how they were able to reason on such foolish hypotheses. One has to go no further than to show an Atheist a wristlet watch, and on being asked the name of the maker, reply "O! Nobody made it, it simply happened!" These very scoffers and unbelievers would ask you whether you assumed them to be lunatics. How much less so can one claim that the Universal frame is without a mind. No accident could arise in the distribution of NOTHING; there could be no question of change of place, relativity, motion or connection without matter to connect.

There is no question upon the Creator as to whether and how he has created the world, even "Something from Nothing," for he is all-powerful, and, being eternal and incomprehensible, omnipotent and above seasons and senses, his work is, therefore, inconceivable. We know that God is all-knowing, and does as it pleased Him. But to attribute

everything to Nothing, without any source of origin, and to say things which one alone knows are not true, and which one does not believe oneself, calls for shame on those who do so.

RABBI: "Chance" is a foolish assertion, but it has been thought out from the environment and circumstances, and in order to justify their modes of living, their repudiation of moral restraint and to cover their ignorance. The old Epicurean philosophers masked their lack of knowledge on the causes of origin in the word "CHANCE." As soon as anything in the work of the Creator appeared difficult to them to understand, and they were unable to explain the laws and mysteries operating in Nature they simply said "Chance"! They later recognised, however, that the word "Chance" is ridiculous. It has been established both in theory and in practice that nothing occurs without a Cause. No tree-leaf, even the tiniest, moves upon a branch of its own accord. Every effect arises from a Cause. Every Cause has a primary and earlier Cause.

A chain of causes leads us in an unbroken sequence back to God, the first and primary Cause, and the causes emanating from Him are merely His messengers. Let us suggest a Water-mill as an illustration. It has various wheels and internal mechanism which, while working, cause the corn that is placed therein to be ground into fine flour. If one observes the work and the processes of the machinery, he understands, with his own knowledge, that the wheels are not working of their own impulse, but are impelled by another impulse. If he enquires deeper, he sees that the water is the main cause of the motion. As the water runs with such power and velocity it sets the great wheel into motion, which, in turn, turns the other wheels into activity. It is quite obvious that, were the water to cease driving the large wheel, or withdraw its power from the other wheels, all would cease from functioning. It follows that when the main Cause ceases to perform, the whole of the activities arising therefrom cease to function.

When we notice an express train flying into the night through miles of villages and towns, we must infer that a power is driving it, a source from which the speed is en-

gendered, a cause making it possible. So it is with God. If, however, one function used to drive the train ceases, every other follows suit. Let the fire in the engine cease to burn, and all else remains stock-still. So is God the first Cause of all movement and activity. If He ceased to support and direct the world for one tithe of a second, all would perish. Truly did King David sing, " Thou givest life to all," and we say daily in our prayers, " Who reneweth with his Goodness every day and always, the works of the Creation."

PROFESSOR: " You will, perhaps, have paid some attention, Rabbi, to the lines upon which so styled Cosmologists proceed. One of their earliest theories was that the world had created itself out of decillions of invisible atoms. Leucippus, and, later, Democritus and Apikurus. According to this theory everything is composed of indivisible atoms, possessing the faculty of motion. They become attached to each other, combine and form compound substances. Leucippus holds that this is how the earth came into being; that the planets and stars are small fragments which have broken themselves off on account of their dryness. Ether, itself invisible and insubstantial, is divided into infinitesimally tiny particles. Billions of billions of these ether-particles, combined together form one atom. This " Atom " is itself so im-microscopically minute that it is indivisible, invisible and indescribable. The word itself, coming from the Greek, signifies the " Indivisible " being. The space itself is full of atoms. The smallest conceivable fraction of air is divisible into different component causes, such as nitrogen, oxygen, hydrogen, etc., yet untold Decillions of atoms are present therein.

I would be pleased indeed to hear what conclusive and final reply you would offer to those who maintain that the Universe has constructed itself from these atoms, themselves so unutterably fractional a portion of the air."

RABBI: " The " Atomists " are just as illogical as those Sophists, so completely routed by the illustrious Rabbi Moses Maimonides, whom we have previously discussed.

This ridiculous theory has also been mercilessly exposed by no less profound a thinker than Don Isaac Abarbanel.

Minister of Finance of Spain and Portugal. He had a Christian friend, a philosopher who held this wild theory, and firmly believed that, not only the earth, but the whole of creation, had sprung into existence by the accidental cohesion of these super-armies of atoms and, as a result, all beings, in fact, everything forming, growing or existing upon all worlds came into existence. This misled thinker once paid a visit to Don Isaac and noticed in his friend's house a most artistically formed Geographical globe. " Who is the maker of this splendid globe," cried he ecstatically. Abarbanel answered, " No one whatever has made this; as you know; the air is full of atoms, and during the course of the last few years the innumerable atoms in my study have jostled themselves together, they cohered, assorted and joined themselves into one pressure; as a result, and to my unrelatable amazement, they have formed this handsome globe.

This reductio and absurdum so impressed the quondum philosopher that he henceforth recognised his folly and shamefacedly admitted that his contentions were merely stupid chatter, which he would forthwith dismiss. He held that it was an insult to the intelligence of a child. He expressed regret that those considered as world-sages and thinkers should have wasted years in propounding puerile speculations which could only result in self-deception and false teachings. That it was sad indeed to habilitate stories only fit for third-rate mythologies, and invest them with the authority of " Cosmography." Neither were those alleged "Philosophers," who held that the world had formed itself out of fire or water, in any better countenance than the " Atomists." Far from establishing a reputation with posterity, as far-seeing and inspired men, they have been denounced as foolish liars and evilly-minded livers.

Perhaps we have discussed this matter at a little too great a length, but I have an entertaining little story in mind which may be its own excuse for telling. A number of scientists once assembled upon one of the highest peaks of the Alps. Lost in unutterable admiration of this superb manifestation of Nature, they began to speculate upon the natural laws which must have called it into existence. An educated Jew, who was also visiting the peak, could not

withstand the temptation of joining in this interesting conversation, and offered to explain its origin. As he appeared to be a cultured and well-spoken gentleman, they courteously invited his explanations, awaiting some sage and learned facts of general interest to them all. "You must know," cried he, "that this huge and mighty mountain is formed of fly-dust. Billions of years ago, two flies came here; you will know that flies are gregarious, thus hosts of millions of them settled here. It will not be strange to you to recall the phenomenon by which flies leave little specks of black dust behind them. These dust-specks attached themselves together, and, in the course of many centuries formed a fiery spheroid which began in time to smoke, and, as a result of the smoke and fire, a cloud arose, followed by torrential rains. In the course of many thousands of centuries this fiery globe cooled and became hard as stone. It transformed itself through other processes into earth, and snow, which easily transformed itself into ice. This snow and ice is but a remainder of the original happenings. The sun shining upon one side of it, it became dry, and thus trees and other forms of life began to grow thereon. Then followed animals and cattle to devour the substance necessary for their existence. All that you now witness springs from those origins through the millions of centuries.

The scientists were naturally highly incensed at the wild rhodomontade imposed upon them, and regretted having been led into conversation with so foolish a man. "What a pity there is no madhouse in the vicinity," cried they; he is more mad than any harmless lunatic usually incarcerated in these institutions."

"Why are you so deceived and annoyed?" cried the deeply offended man.

"Well, surely such stupidity should be its own answer," cried they. But in any case, how can you speak so wildly? Were you present when this happened? Can you quote any parallel to this nonsensical story in the whole of human experience or history? Your arguments are opposed to the intelligence of any normally-minded man; they are contradicted by experience and common-sense."

"Hereupon the man replied, "I can assure you, gentle-

men, that I am not quite so ignorant as you are assuming; I am a university graduate and have taken a degree in science. Overhearing your discussion in the hotel this morning, and understanding that you were a party of geologists engaged in research-work, I soon elicited that you were adherents of old Atomic cosmology; that you believed that through many processes extending over many billions of centuries a huge fiery ball formed itself out of the tiny atoms, and that the planets are but fragments fallen therefrom; that all the other worlds in the Universe are but sections of this same fiery ball, which cooled itself in the course of time and accounts for the creation, not only of man, but of all animal, mineral and vegetable life. Surely you cannot, then, logically reproach me on the issue of "folly." The whole of your train of thought is reared up on an equally fallacious principle. The only difference between our contentions is that, whilst you maintain that myriads of worlds were created by these atoms, I am only submitting that this particular mountain was formed from "fly-dust" in place of atoms. Wherein lies the distinction? Both statements are equally ridiculous! Both sources of alleged creative power equally futile.

"Now, let us invert the order, and permit me to ask you a question in my turn. Have you seen these atoms attaching themselves to one another? Where were you at the time? From whence do these "Atoms" proceed? Can you explain how they formed themselves out of nothing? Then again, substances usually possess no more than one outstanding property; how, then, do your miraculous atoms possess powers of attraction, gravitation, propulsion, repulsion, cohesion, growth; how do they fluctuate between possessing the properties of fire and then, later, those of water? How did they attain the power of moving and turning themselves about when no anterior power or property could have given it to them? How did these atoms vary themselves simultaneously into light-giving sections, darkness, minerals, metals, vegetation? From whence did they acquire colour, taste, forms, figures, the million-formed plants, the animal world; from whence the whole of the forces and properties known to man, if they were merely mute, irresponsible atoms? Who regulated the movements of the heavenly bodies; who set the

courses of the sun, moon and stars? Who has so wisely fixed the laws of the heaven with such wondrously mathematical precision that they do not vary in their journeys across space by the tithe of a second? Who created man and animals, providing their food, fashioning their bodies in harmony with their means of existence and natural necessities, providing them with every means of meeting every contingency? Whence springs the soul and the body; the wisdom of the sage and the folly of the atheist? Your atoms! Of course, your poor, little, innocent and ignorant atoms! The poor little things are certainly responsible for a great deal in the world! Now, you gentlemen, considering yourselves wise, all-knowing and well-balanced; you have all the experience that life gives, the science that discovery offers, the knowledge springing from the discoveries that emerge in a finished world where skill and learning have decked the table of life for you; decked it to repletion. Could you create the smallest fraction of the smallest function in Nature; could you call a new element, a new dimension, into being? Could you do this, even with the help of atoms? I will make a smaller proposition. Far from anything as difficult as creating a new force in Nature, could you restore one that has departed, say, from a living body, even that of an animal? Certainly not! To speak of creating another world is out of the question; could you create an animal, a fowl, a bird? Can you do these things?"

Thereupon his auditors simply replied "No."

"Well," continued the Jew, "since you admit that the wisest of men could not achieve this, would it not be still more ridiculous to say that an animal could do it. How much more foolish to suggest that flies have had a hand in creation, utilising their natural "dust" in the process! Let us proceed with the reductio ad absurdum and refute the theory that bacilli have had a hand in this master-work. How foolish, then, to suggest that "atoms," things themselves created, things devoid of senses or dimensions, devoid of power or perception, have constructed the whole of the endless chains of worlds and heavenly bodies!"

How puerile are the Kantian and Laplacean theories maintaining that the world was created from quadrillions of

cubic miles of atoms and gaseous dust, so minute that many decillions of them, even in a compressed state, can only equal one gramme in weight. It was also claimed that they were continually revolving from east to west, and thus created the universe. It is, indeed, far from easy to comprehend how such eminent and scholarly men could have possibly conceived such wild farragoes. Their philosophical fantasies may be compared to their own description of the creation, "wandering for aeons of ages in nebulous and gas-formic condition, without object or purpose, rule or motive, direction or guiding principle." And from their " quadrillions of cubic miles of philosophic cosmologic world-dust and atoms " a gramme of truth can barely contrive to compress itself into tangible, microscopical form. Like their " world," it is also, only in fluid and not compressed shape. It will, alas, take aeons of years before their spherical body of fantasy will slake its perennial fires and " cool " into intelligent knowledge.

You notice that tiny fly crawling on the window; you see it for the first time; can you, can the wisest man who ever lived, tell me where it was a minute ago? Whither it will fly in another moment? How, then, can anyone know the secrets and habits of existence before the creation of the world? Can one even locate the disposal of their own body-parts years before their birth? Can one describe one's own form and appearance, let alone that of the world, before its being? Is it possible for the wisest man in the world to regard the most insignificant tree in the world and say with any degree of accuracy, a hundred years before it grew, where its elements were situated, and what appearance it bore? Can he, then, describe how the entire endless, incalculable and immeasurable Universe appeared? I would be glad to know from whence the " quadrillions of quadrillions of years," so freely used by scientists in disputation, are derived; from where they obtain such wonderful lapses of time to account for " slow evolution." Let me ask with Job (Chap. 38, v. 4-6) " Where wast thou when I laid the foundations of the earth? Declare, if thou hast understanding. Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it? Whereupon are the foundations thereof fastened? or who laid the corner stone

thereof?" Let me again ask with Job (v. 16-21) "Hast thou entered into the springs of the sea? or hast thou walked in the search of the depth? Have the gates of death been opened unto thee? or hast thou seen the doors of the shadow of death? Hast thou perceived the breadth of the earth? declare if thou knowest it all. Where is the way where light dwelleth? and as for darkness, where is the place thereof? That thou shouldst take it to the bound thereof, and that thou shouldst know the paths to the house thereof? Didst thou *then* know that thou wouldst be born? or that the number of thy days would be long." Knowest thou the ordinances of heaven? canst thou set the dominion thereof in the earth? Canst thou lift up thy voice to the clouds, that abundance of water may cover thee? Canst thou send lightnings, that they may go and say unto thee, Here we are? Who hath put wisdom in the inward parts? or who hath given understanding to the Cock? Who can number the clouds in wisdom? or who can control the constellations, when the dust groweth in hardness, and the clouds cleave fast together? Wilt thou hunt the prey for the lion? or fill the appetite of the young lions?" (Chap. 38, vv. 33-38).

"Doth the hawk fly by thy wisdom, and stretch her wings towards the south? Doth the eagle mount up at thy command, and make her nest on high? (Chap. 39, vv. 26, 27). Not content with informing us as to the formations and appearances of Nature in the past, modern geologists carry the lamp of their unfailing scrutiny into the future, and describe to us the positions and formations of Nature in millions of years in advance. How ridiculous is this? Do they even know what can happen on the very morrow? What can become of his own body within the next hour? The world was not created in our time, in our presence, by our power, or by our intelligence. We are not even to comprehend the miracle of creation with our intelligence. We cannot create, we are strange to the creative function. What more than fantasies and drolleries are these pronouncements, and idol-worshipper-like prognostications? What means have they of solving the riddles of the future any more than explaining the happenings of the past? Were they told these things by a Holy Spirit or by prophecy? They must be driven to admit

that they are unable to speak or foretell; then why make such stupid professions?

What does it profit you to exchange the eternal and Almighty Creator and Governor of the world for non-existent things, attributing to "Nothing" the ceaseless wonders emanating hourly from his hand? Surely the adoption of a "nature God" is less pardonable than the old idolatry forms. Some of these contained certain moral restraints and injunctions, and were to that extent, at least, beneficial! The little group of scientists admitted that the speaker was right in all he had said, and added that they were neither sufficiently blind nor prejudiced to deny the truth contained in his contentions. Our difficulty still, however, remains. We have yet to understand how the world could have been formed out of nothing."

"You are simply giving me more evidence of your false reasoning," replied the Jew, "you are making my position stronger, and your own even weaker than before, if that were possible. According to your argument, let me ask how the powerless, immobile atoms could have created something out of nothing? Possessing no properties in themselves they have, apparently, endowed every form of life and existence, with them. Who created the atoms? How did they pass on fire and water, stone and life, not being themselves endowed? In regard to God, we cannot speak. Being beyond our comprehension, it is quite natural that we cannot explain His powers and mighty activities. It would be as impossible for us to understand God as to be surprised at the tiny midge being unable to erect palaces, invent machinery, rear bridges; things we are, indeed, able to achieve. We must perforce, admit that the disparity between ourselves and the wondrous worlds He has created is a myriad times greater than that between the midge and ourselves; how much greater when contrasted with their actual former? Truly did the old Doctors (in the חובת הלבבות) say "Were I able to understand God, then I should myself be God." The eternal all-knowing Creator cannot be explained by His creations. One cannot even understand the wonders of an invention in a certain science to adequately appreciate it, without being of that science. The created cannot be a creator; he who does not

understand and cannot explain his own functions, as witnessed by his own eyes, can surely not hope to understand and "explain" his creator, removed, as he is, from every material and tangible form. Our knowledge of God is but reflected unto us through His works and the evidences of His wisdom, in the same sense as one assumes a skilful architect from a well-built house, a gifted sculptor from a statue, a wonder worker in colour from a magnificent picture. That which is impossible to us, does not remain so to God, for that which is revealed to Him, is unknown to us. The achievement of a great master cannot repeat the work of its creator; his powers and faculties do not translate or transmit themselves. Can the pot "explain" the potter, or the table its former? The mechanism cannot pass judgment upon the mechanic who has called it into being. "Shall the axe boast against him that heweth therewith; or shall the saw magnify itself against him that shaketh it?" (Isaiah, 10, 15).

We are unable to explain to ourselves the existence of things formed or created from other things already existing; even how something is made from something; how the acorn becomes a mighty oak, how the lamb developes into a sheep, the chrysalis into a butterfly. Were it not that we know this to happen, and merely relied upon an "intelligent" grasp of such daily miracles, it would be logical to deny its incidence. Even when we possess every conceivable ingredient to the creation and formation of every type of existence: metals, minerals, growths, substances, where is the skilled Alchemist amongst us who can create a heaven or an earth, stars and other constellations from atoms or other media? Everything comes from the dust and returns to the dust; yet we are baffled when called upon to create even now animals, plants or flowers. Here man ceases and God steps in; human wisdom attains its bourne and Divine mystery defeats us. Here we stand foolishly asking for a disproof of the phrase "ex nihile nihil fit" (From nothing, was nothing made), whilst we are unable to explain that which was made from "Something." This line of speculation is particularly puerile; the further we recede into the past, the more insoluble riddles beset us; the more inscrutable facts puzzle and bewilder because they ARE. Retrospect only reveals to us our

own ineptitude, comparative ignorance and helplessness. "Whatever is, is right," truly exclaimed Alexander Pope.

After all, it has been shown through the normal intellectual standards, that the world exists, and was created from Nothing. Every body or material is composed of elemental ingredients. These are again proved, through chemical research, to have been formed by atoms. The atoms proceed from ether and itself from electrons. Reaching the last, we find our mental vision unable to penetrate the source; we have practically reached the "Nothing." The records of man cease and those of God begin with their first words "In the beginning, God created (called into being, from nothing)" is the precise meaning of the equivalent Hebrew word (Boru'). ברא

The origin of the creation is thus explained by the Cabbalists:—God created in the very beginning, and absolutely from nothing, an original and primitive, half-spiritual, ineffably delicate. untouchable and invisible material which concentred in itself germ-like, all the materials and elements now existing. This was the first stage in producing something from "Nothing." He then developed this into the matter and substances contained in the elements; He made this "essence" plastic and able to transmute from the possibility to the reality; from this plasm all sprang that heaven and earth contains. Thereafter, He called the living creatures from the earth and its elements. He now gave each creature its form, natural-laws and purpose. This plasm and essence is termed in Hebrew, "Tou-hu" תוהו and its character was "Bou-hu" בוהו ("All therein"). (בו—הוא)

One does not have to perceive a creator with his bodily senses to know that a great achievement has not merely produced itself. We have but to look at our own flesh and bones, our limbs and functions, to know of the existence of their creator. Not only is this knowledge confirmed thereby, but the inner voice, immanent in the hearts of all men in all ages, is an even greater evidence. "Every living creature shows His greatness and His kingdom." The only abstention from this attitude is the one that springs from those who deny the evidences of their own senses, or those who seek to console themselves for their misdeeds and vices with the idea that there is no moral power in the world. It thus emerges that, as

the world owes its existence to a creator and is controlled by a Judge, an Organiser Who has shown wisdom and skill in His work and left no accident therein, we have a belief conforming both to reason and instinct. It is even probable that we are swayed by an inpalpable, indefinable and higher sense in our perception of the Creator. *Atheism, however, falls foul of intelligence, instinct and experience; it is pitiable folly. He who believes in a heavenly being and in his Torah, has all doubts dispelled, all queries answered. With Atheism, however, doubts and queries "live upon that on which they feed," they multiply themselves milliard-fold, arrive at no answer and simply reiterate themselves. Belief in the Torah leads to good deeds and mercy; all its teachings are permeated by sound-sense, deep feeling and lofty spirituality, as is known to those who study it structurally. Atheism, however, imposes no restraint, fixes no standard, leaves interpretation of moral duty to individual caprice, stupefies, bewilders and confuses to so great an extent that its votary is unable to explain his own belief, the meaning of life, or the very purposes of his existence. It leads to revolution, not only in life and morals, but in politics. His mental life is void, his spiritual life non-existent.*

Here again, I beg to revert, gentlemen, to my original question. "What have you achieved in exchanging a noble life for an empty one, good for evil, life for death, hope for despair and knowledge for ignorance? You have exchanged a lofty poetical existence for a sterile and barren one, you have quitted a blooming garden redolent of every fine fragrance for an arid and stony desert.

You may maintain that you are denying the existence of God and His works because it does not enter within the ambit of your understanding; because your mental limitations deter you. This, however, is not an adequate reason; it is only conclusive in so far as you yourself are concerned. *Your "non-knowledge" does not prove anything; the existence of the whole world is a standing argument* on the other side. Supposing you had never enjoyed the priceless gift of sight, or that you were born in a rayless dungeon, would you have understood the existence of a heaven and earth, stars and rivers, trees and brooks? Would you have understood the

necessity or the existence of the Planetary system, the higher constellations, the luminous bodies hanging in space in all the myriads of worlds? Would you have believed such phenomena possible? But you *do* possess this precious gift; can you, however, explain them? Can you make like unto them, since you understand them and are so satisfied with your explanations as to their origin? *Since you deny all that you do not understand, then why not deny yourselves? Why not deny your existence, your knowledge and that your bodily functions exist and operate?*

As precisely as we know that every person we meet has had a father, even though some of these persons have never seen their progenitor, so certainly know that the creation has a creator.

Cosmologists and geologists seek to establish by means of their apparently logical processes and reasoning, the material from which the world was created by pointing to the parts of various forms of existence, which they can see, and on account of seeing how they are joined, harmoniously blent and combined together into an apparently fitting whole. From the harmony of the parts, they reason the formation of the whole, omitting altogether the likelihood of these juxtapositions being not only merely accidental but unsuitable to any form of creation, and quite disproportionate, we being merely accustomed to considering them apposite. By involving the process of reasoning they argue from the standards of nature in earlier times, they judge retrospectively, making pronouncements from this to how the world appeared, functioned in its separable parts before it was created as a whole. This is, however, a most serious instance of false reasoning. From present standards in nature, one is unable to derive those existing before the creation. It was in exposing such gross fallacies that Rabbi Moses Maimonides wrote his luminous passages in his famed work " Moreh Nebuchim " (Cap. 17, pt. 2). He writes, " The proofs and illustrations of modern philosophers are founded on the present conditions of nature, known to us merely in the form they assumed after the all-powerful Creator had called them into being and completed them in their full particularity, as they appear at this moment; we are unable, however, to gather proofs or determinate decisions from their

momentary form. We are quite unable to picture or envisage their appearance or functions before they were created and established. "Existing things from nothing." One might as well await that a child at birth should bear the same appearance as before its existence; did it possess limbs and members and powers of speech, sight and all the other functions going to make up the existence of a completed human being before it was created? We Israelites know that the world was created by the all-mighty, inconceivable and all-knowing Creator, in accordance with the manner related in our *Torah*. This is objective and literal truth. Then the "philosophers" arise and seek to disprove this literal truth, utilising arguments premised from the present laws of nature, which are not to be compared to those existing at the time of the creation, founding and appearance of the world, through the will of the all-wise Creator in a manner which it is not possible for us to understand.

Let us take a further proof of the folly of judging from that which we see complete, before our eyes, to that which existed formerly, arguing from effect to "cause"; one cannot argue backwards or into eternity. We cannot know the riddle of "origin." Were we not to know from our own experience that poultry originates from an egg, which physiologist or naturalist would be able from arguing "backwards" to prove that a chicken with its flesh, bones, feathers, eyes, etc., had sprung from an inanimate egg? Then again, despite our knowing this wonderful thing (which we could certainly not believe without ocular evidence) who could trace in any of the parts above enumerated the slightest indication of an egg? This is just an illustration, but applies with equal cogency to the whole of the Universal scheme. Which of those materialists who explain phenomena by phrases, can tell us the true origin and sources of light, electricity, magnetism, intelligence, memory, joy, grief, anger, shame, pity, sentiment, hatred, love, aspiration, life itself, growth, the spiritual glow in every being, and of what the soul of man consists? You are thus driven, nolens volens, to the eternal and mighty Being, the fount of all wisdom, the immanent source of all power, the inherent Soul-source of all souls to the eternal "One-without-end" whom no created being is able to understand, or

comprehend, how much less to " explain." How marvellous is it that all intelligence, every fact, each instinct proclaims his existence to our own hearts and souls, cries aloud of his being and leads in the last resort to his throne. All ways lead to God! *The all-powerful has created all in such a manner that we are not only unable to imitate his work, but even to understand it.* This being the case, is it not manifest that all philosophic speculation, all our puerile fantasies are without object or utility. Why then not only mislead ourselves, but also other weak-minded persons? Why divest them of the anchor of hope and joy, rob them of their nobler feelings, their conscience, their content of mind, their happiness, and render them unhappy here and hereafter? It is surely common-knowledge, vouched for by history, that freethought leads nowhere, is of no moral value, and helps neither in this life or the next. It is harmful in itself, harmful to one's own body and soul, injures wife and child, for society and the state. It reduces man to a lower level than the brute beast, and still more so than a peaceful domestic animal.

It is concerning this that our sages say (Chagiga 11b), "One should not ask concerning what existed before the world was created; it is not permitted to ponder thereover. It is as we read in Deuteronomy (4.32), ' You may ask now concerning the days that are passed, which were before thee, since the day that God created man upon the earth, and ask from the one side of heaven into the other.' That is to say that since the creation one has permission to enquire concerning all, and all that is contained between the heavens, but as to what existed before the act of creation, this is not open for thee to discuss, because it is useless, it is of no matter how it then was, the vital matter is how it now is." This attitude would appear a little tyrannical, but it is on the ground of these speculations being too lofty, delicate and helping to bewilder in place of assist. It is impossible for man to understand and explain by the mere light of his intelligence. It thus follows that one can only arrive at false, deceptive and untrue opinions and decisions. Such profitless and meaningless researches lead to Insanity and disaster. In any event such speculations are as unnecessary and foolish as seeking to discover the state of our formation years prior to our birth, our pre-natal fragments. Surely

we can speculate more profitably upon our present being, necessitities and aspirations than devoting ourselves to these idle reflections, tending only to stupefy and amaze, and leading "Nowhere." Let us rather reflect upon the word of the wise Preacher (Ecclesiastes Chap. III v. ii), "He hath made everything beautiful in his time. . . . No man can find the work which God hath made from the beginning to the end." *A man who argues that no matter he is unable to comprehend can exist, is comparable to the fool who claims that that which is higher than his hand can reach, or further than it can stretch simply cannot exist.* To utter a similar stupidity, "What mine eyes have not themselves beheld cannot exist." As truly as one must admit that he can drink a quantity of water, but not all the oceans, so must he confess that he can only profess intelligence to the extent of his limitations and not such as engulphs the oceans of human and divine knowledge.

CHAPTER VII.

PROFESSOR: For me it is also difficult to understand, the modern "smart" and would-be-clever educated ignoramus, among whom are also to be found those who have made certain researches into nature. They tell us that all life and action springs from nature, who creates, provides and is herself the all-wise. *Where* and *What* is nature? I would like to know this; they are, however, unfortunately unable to tell us. They speak and do not know what. I know, however, that the Sages of Israel often speak of nature (טבע) and the ways of nature (דרך הטבע). I would, therefore, rejoice, dear Rabbi, to hear your opinion on this issue. I particularly ask to make me acquainted with the ideas and teachings of the Law of Moses in regard to this.

RABBI: The modern freethinkers use the word "nature" in order to conceal their inability to explain these vital questions, and often as a cloak for their evil and un-moral view of life and the universe. Every phenomenon is to them a "Marvel of nature," every miracle is a vagary of "nature." Every riddle and force in the universe whose secret is not open to them is a natural "Secret." Ask them, however, "Who is nature" and "What is nature." Is it a corporal being or merely a spirit? Has it power or will? Can it create any-

thing itself? Have you spoken to nature, or nature to you? If you pray to Nature does she hearken? Will she listen? Will she accord you that which you are asking for?

Faced with these questions they become confused and silent; they have no answer and consequently attempt none. I personally have placed these questions to one of this class of freethinker; an educated man who was a student of natural history. I asked him that, as he firmly believed that the world was merely a product of nature, whether he could tell me whether nature was still continuing to produce new worlds, new creatures, new seeds, new classes of animals, etc. I also asked him how seed spring out of the earth without it having first been planted with what produces it? How is it that no human being is created only through parents of the same structure, and never of itself? If nature herself can produce original types of human beings, why then does she not do so? Why does she not continually throw out new genres of human beings? It is well-established that nature is never stationary, or still. That she never tires nor rests; that she is continually engaged in producing the same beings and things by the same methods as ever before. We see quite clearly that, despite the thousands of years that nature exists, and mankind is known to have inhabited the world, nature has never varied a hair from her present, and her past, habits. The Constellations have never deviated from their regular courses. This is so positive that astronomers can know with precise detail the exact position each planet or star will occupy at any given day, month or year. One can foretell the precise hour of the appearance of the moon a century hence; forecast an eclipse of the sun or the moon, or any heavenly phenomenon centuries in advance. (By the same rule, the ancients were able to compute the eclipses of the sun and moon 5,000 years ago. This has been proved by verifying the contemporary sources of the Chaldean and Babylonian, the Assyrian, Egyptian and Greek astronomers from their own recorded writings. Their calculations coincide with the modern ones to a hair.) This is an established common-place with all astronomical students.

The astronomical evidence is complemented in the mineral and plant world. It is borne out by the evidence of animals

and other living beings that lived 5686 years ago. The same seeds produce the same fruits and flowers. Mankind reproduces itself under the same conditions. All germinates from the seed of previously-existing types. From this it is obviously deducible that nature merely repeats her own general and unchangeable work. Why, then, does she not then reproduce more worlds or beings or types, something original, some creatures produced differently from all others before? Why does she not differentiate a single type? Who and what prevents her from producing an original specimen?

I will ask you just a few questions, and I trust that you will be able to give me, at least a convincing and satisfactory answer. *It is clear that if you take up a certain position, you must be able to defend and demonstrate it. It is not sufficient to attack my opinions; it is not sufficient to even maintain yours sincerely. If you are holding a point of view that differs from the view of the mass of humanity, you must either make out your case, and disprove mine, or renounce your own.* That is merely sound reasoning.

Now:—

Ye men of natural science!

You know quite well that the laws of nature are immutable, established by experience, demonstrated and proved. We know, from human experience, that the seas rise much higher than the dry land. Why do the waters not deluge the world? It is quite clear that water descends from a higher altitude upon the lower one. We know that all rivers that are higher than the shores flood them and submerge entire tracts of land. Apart from this, water is not tranquil; it is dashing and swelling and roaring continually. The waves of a troubled sea often rise to such an alarming height as to give one the impression that one short hour would suffice in which to engulf the whole of the world. Yet, as the mighty billows approach the coast, they slacken their velocity, their roaring ceases, and they fall back, as if by magic. Can you tell me how, in accordance with your teachings of nature, the sea has not overswept the land and destroyed the world as we know it?

(2) You claim that nature directs and creates.

Will you explain to me in terms of natural experience how the earth can stand at a greater altitude than water and retain

her position, surrounded by water, in such a manner as not to be destroyed thereby? As we know from the very teachings of natural experience that the dry land cannot stand on the water, for the waters ought, in the ordinary way, to cover the earth. Of the four elements, fire, air, water and earth, there are degrees of position. The element of water always stands higher than the element of Earth, as the element of fire stands above that of wind. Yet we see that the earth stands *ON* the water, and the waters of the sea do not cover the earth, although they surround it and are above it. This is the very question addressed by the Almighty to Job! (Chap. 38, verses 4, 5, 6). "Where wast thou when I laid the foundations of the earth? declare if thou hast understanding. Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it? Whereupon are the foundations thereof fastened? or who laid the corner stone thereof?"

"Whereupon are the foundations thereof fastened?" That is to ask, "What force causes the earth to stand *upon* the water, against the law of nature? and how, again, have plants really produced themselves from the earth, unless we account for it by the will of God, which is not confined by the normal operations and processes of nature?

(3) If all is regulated according to the process of nature, why does not rain always appear at the same time, in the same way, as, for instance, a year ago, or in a previous season? For it is surely the habit of nature to invariably follow her set customs. Why can one not foretell with certain accuracy when it will rain? (I need not mention to any intelligent person that the weather forecasts in the calendars are quite unreliable, and that those who make them know that it is merely a guess. Many scholarly men have made energetic protests against the appearance of these "weather forecasts," in the daily press, for no one can say months in advance what the weather will be. Yet they are audaciously drafted out for years to come. The compilers of weather charts are the first to admit how very impossible it is to do what they are professing.) We know that rain is caused by the creation of clouds, which is again resulted by the vapours ascending from the earth and the sea. This is a constant, almost invisible, process, and there

ought thus to be a definite system. How then does it happen that at one time it rains forty days and forty nights, and another it rains a day, an hour, or even a few minutes. Then again there are occasions of drought when the rain is so long absent that the plants are scorched and withered, the world becomes dried up and famine results from its lack. Why are there constant rainy seasons, of six months duration in Africa, in Abyssinia and the black territory; this during the great heats, in the summer rain barely ceases. Then, in Egypt, the Nile only overflows her banks to fructify the earth, and it does not rain during the whole year, except in very rare circumstances, and then only slightly? How is it that the heavens are at times overcast by large black clouds that darken the whole firmament for days and there falls no rain. At other times there are tiny cloudlets, almost invisible, yet the downpour is huge. As a mass falls in its entirety, how can it be shown why the waters of the heaven invariably fall in drops, although larger or smaller? Why do they not fall down in one huge body, as is the custom of a falling mass?

(4) Why can one not prognosticate a wind at a future date; even at the distance of a year? a month? Where it will arise? what extent, velocity? Will it be an East or a West wind? Nature has established precedents. From these it should be possible to deduce and to know.

(5) Whence emanate the winds, whither go they? Where is their dwelling-place?

(6) Who can tell whether it will be a cold or a warm day? When it is likely to snow or hail? What degrees of heat and cold will there be? What form of snow will fall, what dimensions will the snowflakes assume, what shapes will the flakes take? Can we say with any certitude when it will hail? describe the form and character of the hailstones?

(7) How is it that no two human beings have precisely the same form, look, shape and opinion, habits and ideas, voices and expressions. Even brothers, born of the same parents? Why does this mighty differentiation not find equivalent existence in the animal world?

(8) Why cannot a man, even the most versed scientist tell with precision how long he will live, where and when he is to die, and which business transactions and investments are

likely to prove profitable to him? The man of science should surely be better endowed with this world's goods, better able to calculate against the pit-falls of life. Yet we see, " To the wise man there is not always bread; and to the intelligent there is not always wealth; nor doth the mighty ever conquer in battle."

(9) Why cannot a man procure for himself intelligence, power and strength, earn by the means of his wishes? Why is everything rather the very contrary to the deductions of the wise man, everything often quite the opposite to his wishes and predictions? He is following the precise courses mapped out for him by knowledge, experience, wisdom and nature! I can multiply these questions and similar ones until you would grow weary of hearing them; I would, however, be quite satisfied if you " men of science " would answer me even these few queries! I ask for clear and logically convincing arguments, based upon sound principles and carrying conviction with them, not merely empty and confusing phrases and counter-questions; practical illustrations and statements, healthy replies. Show me WHO or WHAT is Nature? Tell me why she so frequently contradicts and disproves her own eternal laws?

Thereupon the Natural philosopher, to whom I addressed these questions, answered me that he honestly and sincerely admitted that not alone he, but no other thinker of his school, would be able to satisfactorily reply to these questions. He himself would be glad to know WHAT was nature, and why the phenomena above given varied from what one must await from the long-established practices of Nature. He would be indeed extremely grateful if I would be good enough to explain these difficulties to him, as he found them paramount and unanswerable. I answered him thus:—" Dear Friend; You are grievously in error if you consider that Nature is without the guidance and supervision of the world-Creator.

No! A thousand times, no! On the contrary, nature is a created tool, a messenger and instrument of the Creator, guide and supervisor of the world. Both nature itself and its functions operating in each several being, are loyal and obedient servants to their Creator and Lord, their merciful Father and righteous Judge. Nature carries out the wishes and commands

of her sublime Ruler, with the greatest honesty and care, she is the special messenger of the Universal and Individual providence. She lacks nothing and neglects nothing; We can discover through her the power and wisdom of God, better than through any of the trillions of other ambassadors.

We read in the Psalms (148), " Praise ye the Lord. Praise ye the Lord from the heavens; praise him in the heights. Praise ye him, all his angels; praise ye him, all his hosts. Praise ye him, sun and moon; praise him, all ye stars of light. Praise him, ye heavens of heavens, and ye waters that be above the heavens. Let them praise the name of the Lord; *for He commanded, and they were created.* He had also established them for ever and ever; *He hath made a decree which shall not pass.* Praise the Lord from the earth, ye dragons, and all deeps: *Fire and hail; snow and vapours; stormy wind fulfilling His word.* Mountains and all hills; fruitful trees, and all cedars: Beasts and all cattle; creeping things and flying fowl, etc.

We also find in Psalm 104, " Who maketh the winds his messengers; the flames of fire his ministers," " He looketh on the earth, and it trembleth; he toucheth the volcanos and they smoke."

Thus the whole of nature moves at the behest of God, and He governs over all. He creates, impels and controls the forces of nature, and ordains that all shall be executed in accordance with his wise will.

Every created thing or force, from the largest to the smallest, is a messenger, a carrier, an executant and a completer of a thought emanating from the World-Master. During the whole of its existence and potency it " is " and " does " in compliance with the desire of its inscrutable Governor. It has its position because He has so placed it. It works and creates because He has wished it to do so; He has endowed it with strength, material, form, movement and life and ordained " Let it be," and " Here shalt thou be and work," " Thus shalt thou labour, and this shalt thou create." *His words are the laws of nature as we see and find them. The whole foundation of nature is the command of God in Genesis,* " Let it be."

From no source can we indisputably derive the omniscience

and omnipotence of our Heavenly ruler as from Nature. No media can more surely indicate his care and watchfulness for the whole of life and creation, and for all that is sentient, component and needing his care.

Maimonides says (Tractate on the foundation of the Law יסודי התורה הלכות Chap. II. IV). The endlessly great, most reverenced, and omnipotent God should be loved and feared, as it says " And thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy might." It is also written, " Thou shalt fear the Lord thy God." " How then does one attain to the love and fear of the Almighty." He answers that, if man will but ponder over the mighty act of creation, and absorb his soul in his fearfully and wonderfully created beings, he will see therefrom His wisdom which is without means of calculation and endless; therefrom will he arrive at the power of loving and praising him, and will be filled with a great and burning desire to know his mighty Name. As the Royal Psalmist sang, " My soul thirsts after the Lord; the living God." One has only to reflect upon these matters to be convinced that he is but a puny and insignificant creature, and he will tremble, quake and have dread of the unseen God, as he stands before the Source of all knowledge and wisdom, an ignorant, weak and pitiful human. As King David said (Psalm 8), " When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained; what is man that thou art mindful of him, and the son of man that thou visitest him?" Maimonides further writes, " Foundation of Law " (beginning of Chap. II), " When man intelligently reflects upon all these matters and recognises all created beings, from Angels and the Heavenly paths, human beings and others, and he perceives the inexhaustible wisdom of the Almighty as shown in all his works he adds to his love to God and his soul will pant and thirst to love God; he will be afraid and alarmed at his own lowliness, loneliness, poverty and worthlessness, in comparing himself to one of these great and sacred bodies. How much more so when he contrasts himself with the pure sources and essences of God which have never been connected with the human form. Then he will recognise that he is but a vessel full of shame and confusion, empty and faulty." It is to

be seen from this that only from a study of nature and the co-ordination of the heavens and their bodies is the omnipotence and omnipresence of the Creator best to be deduced. The astronomers, geologists, botanists, physicians, zoologists and anatomists, all who are constantly engaged in natural study ought to be the wisest and most moral of persons if they would only contemplate the power of God and listen to the voice of every created thing which calls us in the allegorical sense, in the words of Isaiah the Prophet (Chap. 42), " Hear, ye deaf; and look, ye blind, that ye may see!" and those of David (Psalms 32), " Be ye not as the horse, or as the mule, which have no understanding."

The more one explores into the mysteries of creation, the more one hears and praises her wonderful construction and forethought, the more discoveries and findings one makes in the illimitable kingdom of nature. The more for this must one draw nearer to God, the creator of this nature and universal system. The more must one be grateful to the All-Good and All-Wise Creator. The more thankful should one become to Him, who, with his Father-like goodness, has allowed us to live and proceed in his domains as if they had been our very own and of our making. In the words of the Psalmist (Chap. 8), " Thou makest him to have dominion over the works of thy hands, thou hast put all things under his feet."

He who has provided us with all, and given us his special providence to the end of all the generations merits our gratitude. He has given us all that which we need and use. The more discoveries and researches that come to the light of day prove, in an ever greater degree, His wonders and skill. They show us how many powers he has placed and concealed in nature; how great and endless are his eternal mysteries! " Lord, how great are Thy works, and Thy thoughts are very deep " (Psalms 92).

Knowledge should approach the learned to God, nearer to morality, nearer to His law, just as the wise make efforts to add to the sum total of human knowledge and increase the tale of human wisdom each year, just as one who is occupied in constructing marvellous machines to produce finer articles by better processes, so ought one to make progress and struggle to further spiritual and moral values, kindly feelings and

thoughts, to improve and better our conceptions and deeds year by year. The deeper one becomes acquainted with the secrets of medicine and anatomy, the more profoundly should who regard the God-head. In the words of Job, " From mine own flesh, I see my God," meaning that the wonderful functions and powers of his body convinced him of a maker. The more one studies natural history, the more educated and understanding should he become in the all-wisdom of the Creator. As we read in Job (Chap. 35), " Who teaches us from the beasts of the earth, and maketh us wiser from the fowls of the heaven." The more deeply one studies astronomy and the movements of the milliards of the heavenly constellations and the worlds which are suspended in the air and proceed with such astounding regularity, the more deeply should he stand amazed at the all-power of the Creator as the prophet Isaiah cries "—

" Lift up your eyes unto the heavens and say who hath created them all," and to exclaim with Job (Chap. 5, v. 9), " Which doeth great things and unsearchable, marvellous things without number." !

If one contemplates wisdom with intelligence and sentiment of a lofty character, and in the firm faith springing from belief in God, then one will also discover proofs as to our religious faith. During the period of pressing danger in Jerusalem, the people sought to protect themselves and built up their walls higher than before; they razed houses to the ground in order to better construct their protective walls, they constructed ditches for to enable them to drain the city and other things skilfully conceived and worked out. The prophet, however, rebuked them (Isaiah 22, 11), " Ye made also a ditch between the two walls for water of the old pool; but you have not looked unto the maker thereof, neither had respect unto Him that fashioned it long ago."

If one, on contemplating the gigantic forms and potencies of nature, feels compelled to submissive admiration and extols its power, without at the same time attributing them to their Creator, he is in the equally illogical position of a man who was admiring an exceptionally remarkable and ingeniously conceived mechanism in a machine, expressing admiration at the manner in which the wheels were made to revolve, the

valves to act, the tubes, rods, conductors and other parts to carry out their purposes and merely admired the mute willless, soul-less metal, exclaiming, "O, how skilled is this metal; how clever these wheels, what foresight does not this valve possess." He would not think of praising the Master whose great spirit world-intelligence had brought this wonderful invention into existence.

Nature is to be generally compared to a machine with its different forms wherein to cast differently shaped tools and parts.

Nature is no living being and does not possess intelligence or an individual will; she simply produces like the machine or factory, putting forth from the precise material which is placed in her, precisely under the same conditions, and according to the pre-intended types, according to the wish of the creator who has formed her, and foreseen the very types and class of production she is to deliver. *Nature then has no sense or will of her* OWN, *which is readily seen from the fact that she never varies her method of working or her class of production; in this respect she is exactly like the factory whose work is always of the same weight, shape and character, and performed by the same methods.* Nature, again, only produces her creations of plants, living creatures, etc., *from ready-made material, such as seed, sperm, etc., "According to its kind."* If she were independent, intelligent, or possessing knowledge, power and will of her own, the sun, moon and stars, plants and other forms would occasionally change their habits and appearances in accordance with the circumstances and necessities of a time or period. She would be able to produce plants and creatures of her own will and accord without previous sowing of "ready-made" material. But as we must clearly see and honestly admit that the forces of nature have no individual power, intelligence or driving force and will, but merely instruments collated for a great purpose, each to perform its part in the huge scheme according to its use and object, each producing different material or operating in its own sphere and all working in unison tending towards the realisation of a great harmony, one power and function helping another, coming to its aid, checking or encouraging it as designed and previously thought out. Deeper observation

and research will demonstrate that all works from *one* will, *one* object, all is directed by their Almighty master in accordance with his wise and inscrutable Will. It is with such persons in mind that the prophet Isaiah said, (Chap. 5, 12), " And the harp, and the voil, the tabret, and pipe, and wine, are in their feasts; but they regard not the work of the Lord, neither consider the operation of his hands." David has also appositely said (Psalm 10), " The wicked through the pride of his countenance, will not seek after God: God is not in all his thoughts."

There are those who sub-consciously seek to argue with themselves and convince themselves that Nature is the final source of power and creation, although in their heart of hearts they know that this is not so. *It is merely done to give a man a sophistical excuse for the following out of his lusts and desires, and he thinks that his mere negations and sophisms will exclude him from moral responsibility, repayment and final reckoning.* These arguments are very misleading and full of error, they will not help in the slightest! To these I say, " You are misleading your very own selves, you are relying upon foolish theories and untenable supports. One is reminded of the story of the fool who sought to avoid his creditor by closing his own eyes on meeting him in public. " Surely," reasoned he, " if I cannot see him, he will be just as unable to see me." The only result was that his creditor was more forcibly reminded of the man's character, and, seizing him roughly by the collar, demanded that the settlement should now be immediate and full. It is merely the old adage of the ostrich burying its head in the sand on the approach of the storm, under the instinctive sophism that if it hides its head and cannot see, the storm will never eventuate. We know however how little the storm is stayed by these short-sighted tactics.

The position is precisely the same where you are concerned, ye Freethinkers! You are determined to still the processes of thought and logic, to close your spiritual eyes, to ignore the facts by which you are surrounded, to refuse to see your Creator because you are sinful and do not wish your wicked courses to be interrupted. In order to avoid the claims of God and his law and moral teaching, you seek to ignore his

existence, to give a pseudo-philosophical colour to your repudiation of the most elementary facts engendered by your own means of living, to gloss away by mere figments of the brain that which you know to exist and to be unexplainable.

But know, as Ecclesiastes says, " Know that for all these God will call you into judgment." Then open your eyes, recognise the truth and determine to do what is righteous and just.

Denials, repudiations and hesitations or moral blindness cannot alter any fact, or minimise the truth of His Truth. One has but to think of a community of blind people carrying a resolution to the effect that, as none of them had ever seen the sun, moon, stars, seas, forests, animals, colours, pictures, textures, etc., all these things were simply fanaticism and credulity as none of them had ever personally encountered them. " Would they not be a laughing-stock to the whole of the world who would reply, " Because you have not the means of seeing, can you say that they do not exist for those who have vision? Has your blindness destroyed them for others who can see and enjoy them? No! All exists and will continue to exist! If the whole body of these blind men were, in their stupidity, to approach the sea and walk into it, would they not be drowned? Would their official and earnest denial of the existence of a sea save them from destruction? Disbelief would not alter the material existence of the perilous waves, and all the sincerity of denial helpless! Delivery would not spring from disbelief. This is the very position of the infidels who are *spiritually* blind, and who deny the existence of the highest presence of the form and being of Truth because they do not see it with the material eye of understanding and perception; they bound their creed by the limitations of their mental vision. Despite this, Truth will ever remain truth, and their responsibility and ultimate punishment in no wise lessened at the hands of the great Judge of the universe on this account.

How much better off are you, how much further have you advanced, when you exchange the power of the unchangeable and eternal Creator and attribute it to his nameless, unknown apparatus, his servants, and machines which are described in the one word, " Nature "? Why do you vainly seek to sub-

stitute the Finite and the created for the Infinite and the uncreated. Why do you dispose of the marvels and works of God, carried out in his illimitable wisdom, by saying, " Nature has done this, nature creates and directs, she is wise "? Why do you call " God-wonder " " Nature-wonder "? Why do you describe a divine mystery as a " nature-mystery "? Why should you commit acts of pure idolatry in serving and acknowledging created nature as the director and organiser of the created matter, in the place of God, her true creator, director and organiser? Would it not be the direst and most unutterable insult to your king, were you to address to his horse the special forms of courtesy reserved for himself? If you were to publicly declare that his horse sat on the throne, provided, ruled and directed; was the dynastic follower of his kingly father and royal predecessor, and not *He*! In what respects are you ahead of the old worshippers of idols who served the sun and moon, the stars, earth, seas and other natural existences, on account of their perceiving in them power and order? The foolish ones, however, failed to understand that these were but servants He has himself formed for his use; but a part of his machinery which he has created for his own service; distributed his strength and order in a defined measure and proportion, and he leads them in accordance with his will and command. Now! On those foolish idolaters you will glance with contempt, you will describe them as devoid of reason, but in what direction are you in advance of them? Is your modern-made idolatry which you call " Nature " different in any wise from the old ridiculous idol-worship. *WHO* is nature? *WHAT* is nature?

Nature is not a power that produces, it is itself a production. You err grievously; when you speak of " nature " you attribute to her status and powers that she does not possess. The word " Nature " itself, its meaning, indicates the character, quality, tendency, inclination and behaviour of every individual thing. For instance, we say that fire has the *nature* to burn and give warmth and heat, water has the *nature* to run, to extinguish fire, to give out steam when a certain degree of heat is attained, it is the *nature* of the Sun to give warmth, to give light, to heal with its rays. The man has *nature* to think, to probe, to seek work, to love, hate, to

be happy or sad, to be proud or meek, honest or dishonest, good or bad, etc., the animals have a nature to destroy and attack human beings, in short, the word *nature* expresses " character, inclination, or the power of reproduction inherent and implanted in it in each individual and in the whole universal scheme. All those who speak so glibly of " Nature " and say that nature alone works and performs, know the least of all, of what they are talking. They have simply accustomed and drilled themselves to employ the word " Nature " in all their arguments, without any knowledge of the matter at issue or WHAT they are seeking to convey. Clearly and simply spoken and expressed and to leave no doubt or error in your minds, I must distinctly explain and point out what is meant by the word NATURE!

Nature is the Universal law which God has given to heaven and earth, for the Planets and all constellations, for the plants, metals and minerals, for air, fire and water, for all operative forces, and for the active principles (spiritual or partly-spiritual powers) such as electrical power, magnetism, gravity, hydraulic power, drawing and repelling power, falling and ascending powers, etc. In the creation of the universe, God gave a law of nature to each living and lifeless form to the effect that it must conduct itself, or operate according to a particular formula, and that its activities must be directed to such and such a purpose.

God, in creating nature, or to better describe it, the " natures," prescribed for them their eternal conditions and practices; He created the sun, and gave her light and warmth; He created the planets and stars and set for them their undeviating courses as it is said, " He gave them a law and a season so that they shall not alter their law." That is to say that, when He created the world, he apportioned to each its laws in order that they shall neither step over nor vary them, unless in the circumstances of His requiring them to so do in exceptional cases, or to perform a miracle, as in the instance of the Crossing of the Red Sea, or the Jordan at the time of Joshua, the miracles attending the departure of the Israelites from Egypt, those in the wilderness. If it were again necessary to make exceptions for the help of the Righteous or for the punishment of the wicked, nature may

stand suspended. Take the Flood and the separation of the waters, Sodom and Gomorrah and other instances, it would be possible to God to suspend or vary nature at Will.

From this it is manifestly to be seen that God is the Creator and Master of creation, and nature is his instrument and servant in the carrying out of this Divine purpose, who is obliged to obey the law of a Master who can suspend His own dictates. But under normal circumstances the whole of the universe must obey the laws established from the six days of creation and to faithfully carry out and perform the functions resting upon her in one unchangeable fashion, ever and unvaryingly repeating the same.

But in order to prevent weak-minded persons from assuming that, everything conducting itself in a precisely prescribed manner, there is no moral restraint and heavenly supervision and nature in itself not liable to check or injunction, God created several forces to indicate that nature, His messenger, does not rule the universe, but gives of herself evidences that even she does not rule without a higher disposition and contains within her own practices things which are, in a sense, outside of nature and exist in very defiance of her own laws. From this it is to be shown that the world exists and is ruled by a higher power with a special providence who co-ordinates nature in her entirety. If it were not for this special providence, the world would not be able to exist even by natural law and with the very wish of nature herself to continue her functions. From the particular points one can gather how to distinguish between the intelligible and the, to us, unintelligible, the open and the hidden, the known and the unknown secret special providence of the Almighty Creator. We can also understand therefrom that the Creator governs the world by His special providence, and if He were to turn this aside from the world for a single instant, it would be destroyed by the very nature which we believe aids us. For this reason God created the world UPON the water and surrounded it with oceans of water, and even in and between the earth herself are rivers and seas of all descriptions. Despite this, she is not submerged or damped by these waters which surround her, and which are larger in volume and quantity than she herself. She does not fall below the water into the

mighty deep, as it is the custom of earth to sink under water and its natural tendency prevents it from rising *above* the waters. (One is often surprised in reading in a newspaper of a remarkable incident occurring in a certain country; an earthquake has taken place and the seas have overflown the banks of the province and destroyed everything it covered in its velocity. Why should one be amazed that God has punished a people or a race by natural means, using the instruments of His own creation, under His own direction. That swollen waters should force themselves over the banks of a country is perfectly natural, why should one not express even greater surprise that water does not always make a practice of covering the earth. Is this not a miracle of miracles, against nature, at all times? It is surely with this phenomenon in mind that David said (Psalm 136.6) " That He stretcheth out the earth above the waters, because His mercy endureth for ever." That means that on account of God having said " Let the waters under the heaven be gathered together unto one place, and let the dry land appear " (Genesis 1.9.), it thus appears in fulfilment of this Divine command. In obedience to this order the waters alter their nature, and on account of this we daily make a benediction to the God " Who reneweth each day the works of the creation in His Will." We pray thus, " Blessed art Thou, O Lord, Who stretches out the earth ABOVE the waters." David again says (Psalm 24.1.2), "The earth is the Lord's and the fulness thereof, the world and they that dwell therein." (The proof is): " *Because* He hath founded it upon the seas, and established it upon the floods." If this were merely the ordinary course of natural law, and not by the particular guidance and providence of God, the waters would arise and engulph the earth, or the latter would sink under the torrents.

It is also for this reason that God ordained the seas to stand higher than the land, although He could have formed them and embedded them on a level lower than that of the earth. He did thus in order to demonstrate His eternal supervision of the world, and that he watches it at each and every moment. Were nature alone to govern, the storming and boiling seas would be able to destroy it in an hour by unchaining her mighty torrents and submerging the earth. As Job (Chap.

38.10), " And I have set aside for it my own laws (That water must fall from above) and set bars and doors and said, Hitherto shalt thou come but no further: and here shall thy proud waves be stayed."

Let us consider the rain. Here God has given no precise and decided law as to when it shall fall; this is in order that one shall perceive and learn therefrom that it is not nature that leads and acts herself, but God Who leads nature and orders her when He desires to perform her functions and what they are to be. If God wishes to provide food for any country or place, He gives her rains rich in the power of production; if He, on the contrary, wishes to punish it, He gives them a curse-rain that destroys lands and crops; He may even withhold the rain entirely. It is for this reason that man should look to heaven and pray for the blessing of rain and the beneficial growths of his produce. If one has merit in the sight of heaven, these prayers are heard and frequently granted. In order to prove that rain is not merely a natural process that is influenced by the ascent of the moisture of the earth and the waters and seas, as we are confidently told by the teachers of science, we have only to remind ourselves that in Egypt, it does not rain but in exceptional cases. To supply this deficiency, the land is irrigated by the River Nile. If rain is purely natural, why should it not apply to Egypt? Why not in that land, as in other lands? This also goes to prove that rain is only present where it is extremely necessary; the Nile provides for this necessity in Egypt, the rain would be superfluous. It is also to be observed that rain only falls when it is required. In Abyssinia and parts of Africa there is ceaseless rains for months in succession and just during the *Summer*. This is because the heat of the sun is unbearable in these lands, and a pitying Father has provided the remedy before the pain; He gives them the blessed rain during the burning months, and makes the weather such as can be borne by them. From this God makes it clear to us that all happens with careful and foreseeing judgment and care, in accordance with His Will, and not that of nature. These rains are themselves against the laws of nature as we know them. It is remarkable that in Peru, for instance, when the heat wave is at its height, midday, the skies are most overcast

by clouds, in order to protect the people from the danger and discomfort of the violent sun. Scientists frankly call attention to the remarkable fact that in certain portions of Australia and New Zealand, where rain was practically unknown until the advent of human beings, as soon as these established themselves upon the soil and required it to render the land habitable, it appeared in adequate quantities.

There is another evidence of the guidance and goodness of God in the rain. The Talmud says in tractate " Taanith " and also in tractate " Baba Bathra," " God creates watery clouds, and the difference between the different drops of rain is not greater than that of a hair. The day whereupon it rains is as miraculous as that upon which heaven and earth were created. Because the rain proceeds wonderfully, in that each drop of it fall upon the earth and does not mix with another in the air. If one were to pour water into a sieve, it would filter through at first in drops, one drop through each hole; but when the water falls, the air drives all the drops together and the water falls in a single volume. This ought to also apply in the case of rain; although it quits the clouds in separate drops (otherwise it would stun) it should, by this rule, become an intermingled pool as it descends. This would, however, destroy all that grows upon the earth; it would destroy man and beast in its heavy impact. God, however, does not permit this, but ordains that as each drop of rain leaves the skies in itself, so it shall reach the earth. One drop does not intermingle with another.

God has acted similarly in regard to heat and cold, to snow and hail. And also with the winds, for none of which has He established fixed and unchangeable periods. This again is to show that nature, even here, does not guide and control, and that it is not a matter for her governance. It is God Who directs and vetoes nature. Any intelligent person, possessing eyes out of which he really wishes to see, will understand, if only from the practices of the weather and from the laws of growth, that nature in herself possesses neither power nor authority. She must rather hearken and render obedience to the command of her Almighty Guide.

If nature were self-complacent, all conditions would be

equally timed and co-equal in all matters, precisely as in the instance of a factory, of the operation of an unreasoning machine. One would await an equal degree of cold each winter, and a positive standard of warmth, over a standardised period each summer. We would then have the same undeviating degree of cold and wind each winter, and the same degree of warmth during every summer. Rain and wind each summer and snow and hail each winter in the same quantities and the same forms, and at precisely the same dates as in the preceding year. We would be able to calculate the weather many years in advance as we do the planetary movements; as we are able to state the length of day or night, for long periods beforehand. All cereals, fruits and weeds, would grow at precisely the same period in every season. Why does this not happen? Why can we not foresee one season in advance? Sometimes it is cold, and at others warm; on some occasions it rains, on others it snows and hails; sometimes we have an east wind, at others a west wind. Often in July we have cool weather, and in January warm. One day is no analogy for another. Corn is cheap and dear according to circumstances and weather conditions.

We further remark that God conducts the world under His particular care, and that nature is merely an instrument or a messenger engaged in the carrying out of His holy Will. This is again perceived from the fact that a plague upon man or beast arises one year, yet not another. If we attribute this to bad air or other evil conditions, we are left to ask why its effects have injured one man and not his neighbour; that one man's cattle and crops have suffered destruction, yet not another's; why precisely in this particular year and not in another? Why precisely in this country and not in some neighbouring one? Who brought and who drove away this evil air or epidemic? Why do we often remark that a strong handsome and healthy man has not enjoyed a long life whilst a weakling reaches old age? One can give an excuse; it is, however, no more than an excuse. The real and true reason is soon at hand: God leads the world, and has decreed that this shall or shall not happen.

CHAPTER VIII.

Everything is ordered and takes place subject to the commands of the heavenly Father and Judge. It is precisely as our sages have said in the Talmud (Chulin 97b), "One does not hurt his finger below unless it is decreed from above."

How much more so must this be the case in all other, and more important things, whether good or evil; they occur merely and absolutely in accordance with the Will of the Creator. The natural circumstances that carry out these injunctions are but the Will of God, Who uses them as His messengers in carrying out His behests. The decisions and reasons leading to persons and communities receiving such decisions from the Creator are just and wise, though we may not always be able to understand His dispensations with man at all times. We do not know what He knows, we cannot understand what He understands, we do not see what He sees. God sees and foresees and watches in the most complete degree, all that happens and will happen until the end of all generations. It is just on account of this that often his wisdom does not appear clear to us until after the lapse of many generations. It is only when one studies the human development of history and in the separate links in the endless chain of circumstances and developments which are linked inseparably one with the other, that we alone see through the results and achievements or failures of this or that character, the good plan, or the just object, of the Divine supervision over us. One can often perceive the wisdom and justice of His actions at once or in a short period (that is to say, if one is prepared to keep an open mind and wishes to find the truth, and the truth alone).

For this, one has to be acquainted with all the individual factors in the man or community, whether good or disposing to evil; knowing this one is better able to appreciate the sagacity leading to results which are divinely fore-ordained. There are times, however, when we are unable to know or understand anything, on account of our not knowing the secret matters and facts, and because our own mental limitations deter us from grasping the reasoning and conduct conducing to these

events. We must, however, know and accept the general fact that God and His dispensations are wise and right in all matters; loyal and just. We must also behave in the same manner towards Him and act with faith, goodness, obedience and loyalty. We must observe His law and commandment in love and gratitude. If we have sinned against Him, then we must feel deep penitence and regret for our evil deeds. We must appease Him with contrite hearts asd sincere penance. It is great folly, indeed, to imagine that we can dispose of the claims of God, and free ourselves from His punishment. No! Philosophic doubts, mental speculations, sophistries, opposing of will and protest or revolution, are inutile and foolish. One cannot hide or disappear from His sight and observation.

In the words of King David (Psalm 139, 7-18), " Whither shall I go from Thy spirit? Or whither shall I flee from Thy Presence? If I ascend up into heaven, Thou art there; if I make my bed in the grave, behold, Thou art there. If I take wings of the morning and dwell in the uttermost parts of the sea; even there shall Thy Hand lead me, and Thy right Hand shall hold me. If I say, Surely the darkness shall cover me, even the night shall be light about me. Yea, the darkness hideth not from Thee; but the night shineth as the day: the darkness and the light are both alike to Thee. For Thou hast possessed my reins: Thou hast covered me in my mother's womb. I will praise Thee, for I am fearly and wonderfully made: marvellous are Thy works; and that my soul knoweth right well. My substance was not hid from Thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect; for in Thy book all substances are written: the days also in which they are to be fashioned, and for it there was none of them. How precious also are Thy thoughts unto me, O God! how great is the sum of them! If I should count them, they are more in number than the sand: I awaken myself and I am still with Thee."

The sage says in this connection (Aboth, end of Chap. 4), " *Let not thy imagination give thee hope that the grave is a place of refuge for thee.*" This means that one must not permit himself to be misled by his evil inclination into believing that his grave is a place where he can flee and shelter himself

against the Divine punishments, as the infidel believes that death ends all. No! It is not as you think, nor even yet as you would wish, but as God thinks and God wishes!

We further read "*Perforce thou wast formed*" (meaning that thou wert created without thy will and thy consent). God did not counsel with you, He did not ask your permission to create you and send you into this world; or when? or from what parentage? The formation of your own body is not in accordance with your *intelligence*, it is even against your comprehension and understanding. You cannot grasp with your own senses how a full-grown body, equipped with hundreds of parts and arteries, uncountable nerves, many bones, and with a so marvellously arranged mechanism, quite inexplicable, growing of itself, working of its own self, digesting and distributing food to its proper locale, circulating your blood in the body, carrying out their functions without your consent. You are also endowed with all the natural senses, inscrutable and unexplainable faculties and powers, and yet all this springs from a mere "drop" of fœtus. The body is so wonderfully fed, supported, protected by special oversight from Him on high, in the matrix during the period of pregnancy. If you had not known and seen this miracle by actual knowledge and practical illustration, you would have sworn it to be ridiculous and incredible. Yet despite your will, and contrary to your intelligence, it IS so!

"*And perforce thou wast born.*"

This indicates that your birth also took place against your own will and consent; it happened through heavenly miracle despite the power of your mind to explain it.

"*And perforce thou livest.*"

Thy very continued existence is filled with wonders and incidents not conforming to your will or reconcilable with your intelligent understanding thereof. Thy LIFE itself shows you the special care and guidance of the controlling and judging Creator. You are unable to follow merely your own wishes and inclinations; you cannot endow your own self with intelligence, strength, good fortune; you cannot achieve just what you set out to achieve; you cannot carry out your own plans and aspirations even with all the "philosophy" and "education" in the world, however energetically applied.

You cannot do your own will, even when you set into motion all means and mental speculations.

" And perforce wilt thou die."

Even despite your will and consent, you will die. One is not asked whether he is willing or prepared to die, before he has carried out some project or act upon which he has decided. When the hour of death approaches, the most skilled physician with the most infallible remedies cannot avert the decree or save you. You yourself, were you the greatest scientist and professor, cannot delay the hour a moment; you must surrender unto death when the hour has arrived. You cannot even lure back the soul into the frame from which it has departed by any reasoning or knowledge in the world. The greatest ruler and conqueror on earth cannot defy his fate or delay the prescribed hour of his death. Truly has King Solomon said (Ecclesiastes VIII., 8), " No conqueror can conquer the day of his death."

Do you then know on what day, in which month, or year, you will die? From this you must clearly see that you have no control over your very own " Ego." You yourself are not " Yours." You have neither control nor power over your own body. Your influence, pride and self-satisfaction do not help you. Your own death is a phenomenon entirely against the ability of your intelligence to explain, since you cannot say what has quitted the body and what has happened to it at death. All the limbs and faculties are there, complete and uninjured, a moment ago they were working, thinking, struggling, speculating, loving, hating, caring, seeing, hearing, etc. How has this wonderful machine, operating a moment ago, suddenly ceased to function? If the greatest specialist were to apply his x-rays and other scientific apparati, he would find nothing lacking; he could not explain what had left the body! You are also unable to understand why a strong and healthy man, full of the joy of life, perishes in the full bloom of his powerful and glorious youth, and a delicate weakly man, full of care and grief, lives long. That " the chip outlives the pot " is a true worldly adage. Surely you must admit that life and fate, even with yourself, are not decided by your wisdom and intelligence, your speculations and unbelief, your power and conceit, or by " Nature."

They have no power to protect you, they can neither guide nor aid you. All speculations and calculations are meaningless and impalpable when directed against the hand of God. It is surely so remarkably evident that He alone guides and controls us and his messengers in " Nature," the latter to carry out his will. From this you can clearly understand that one's life is to be conducted according to the tenets of the Law and your mere earthly death will not free you from his judgment for, " *Perforce thou wilt in the future, have to give account and reckoning before the supreme King of kings, the Holy One, blessed be He.*" Whether you will or not, whether you understand or not, whether you know " How " or not, whether you even deny and disapprove the fact is unalterable, for God does not proceed in deference to your wish nor yet to your opinion. Despite all you will have to render account to Him, you will have to submit to His just decision, and answer for every single action committed by you during your being on this earth, for He is the king of all kings, praised be He!

One can also see that the world is guided by Divine Control, from this fact; we often see that cunning " Wise men " trouble themselves by means of artful collusions and artifices to make a conspiracy to injure and destroy innocent and harmless persons and yet they are unable to carry out their nefarious designs. Rather the contrary, the plans that they have elaborated and put into being in order to hurt them, are changed and transmuted into sources of benefit for their projected victim and ultimately lead to his happiness and exaltation. Against their own desire they themselves are the messengers who lead to his elevation. We have only to remember the classic instance of Joseph and his brethren. The means they employed to destroy him were the identical ones that led to his wonderful promotion and glory, his princely state. Again the advancement of king David which emanated directly from the plans of king Saul, put into force for his destruction, as the latter said (Samuel I, 18, 17), " And Saul said, let not mine hand be upon him, but let the hand of the Philistines be upon him." Through this attitude he became famed for his heroic exploits and beloved and esteemed by the whole of the Israelitish people. Instances of this can be

multiplied without end, not only in sacred, but profane history. We read in Job (5, 12), " He disappointeth the devices of the crafty, so that their hands cannot perform their enterprise." We read also in Proverbs (Chap. 19, 21), " There are many devices in a man's heart; nevertheless the counsel of the Lord, that shall stand." We also see that ungodly scholars make efforts to injure " fools," and still they do not succeed. This is an illustration of how the fool even is protected by Providence, not through wisdom, as the Psalmist says (Ps. 116, 6), " The Lord preserveth the simple." To again cite Job (Chap. 5, 12-16), " He disappointeth the devices of the crafty, so that their hands cannot perform their enterprise. He taketh the wise in their own craftiness, and the counsel of the froward is carried headlong. But he saveth the poor from the sword, from their mouth, and from the hand of the mighty. So that the poor hath hope, and iniquity stoppeth her mouth."

We also see that evildoers are punished in precise accordance with, and proportion to, their misdeeds. One who injures his friend in money matters is injured in the same manner, if he harms his body, his own ultimately suffers; if he seeks to expose him to ridicule, he in turn is made a laughing stock. The Egyptians were thus punished blow for blow, " Every son that is born, ye shall cast into the river," said Pharaoh. "For in the thing wherein they dealt proudly, he was above them," (Exodus 18, 11). This latter verse, meaning the power of God. The remaining plagues were all, measure for measure, as given in the Midrash. It is as God behaved in the matter of king Ahab, and as we read in Kings (Book I, Chap. 21, 19), " Thus saith the Lord, Hast thou killed and also taken possession? And thou shalt speak unto him saying, ' This saith the Lord, in the place where dogs licked the blood of Naboth, shall dogs lick thy blood, even thine.' " It is precisely as we read in " Aboth " (Chap. 2), " Because thou drownedest others, they have drowned thee, and at the last they that drowned thee shall themselves be drowned." Jeremiah truly cried (Chap. 32, 19), " Great in counsel and mighty in work; for thine eyes are open upon all the ways of the sons of men; to give every one according to his ways and according to the fruit of his doings." We read also in

the Psalms (Ps. 9, 15-17), " The nations are sunk down in the pit that they made; by the judgment which he executeth, when the wicked is snared in the work of his own hands." These circumstances, and similar ones, appear very frequently in the affairs of communities and individuals.

One may frequently observe the workings of the Divine providence in incidents relating to ancient periods, and hosts of similar things have happened in our times, in many different forms and guises, those who were foredoomed to misfortune were the agents of it themselves, walking into it of their own will and volition. Circumstances and fate conjoined in leading them into positions, without knowing how they placed themselves there. They were drawn, as if by a magnet, to do certain things in order to become unconscious creators of their own pre-destined misfortune. On the contrary, many were saved by plainly visible interposition from on high. We need hardly cite instances from the uncountable ones recorded in all the generation of the past, from which myriads of books could be compiled. It is perhaps sufficient to prove this from this present generation, particularly referring to the late war and its incidents at home and on the battlefields. Those who were fore-ordained to survive the hails of bullets, saw hundreds of them fly harmlessly by them and escaped unscathed, even those who found them spent in their clothing, were unharmed by them. Numerous instances can be given of lives having been saved through bibles in the breast pocket, and other substances which protected the holders from certain death. In a thousand manners and ways did providence save and deliver hosts during these many years when they daily faced their possible deaths. Death was merely a hair removed from them, and often did one utter on the battlefield itself the cry, truer than he dreamed of, " It was a miracle."

Yet these very men had comrades who but recently appeared upon the field of carnage, new troops, and were even better protected against casualties, or, as it happened, were not exposed in such dangerous posts, yet they perished within a few days, often a few hours after their taking up their positions. Many men were placed by the authorities in places and functions of absolute security, where all fear was

quite out of the question, whilst others who were doomed to suffer or die, went out immediately to the most dangerous posts and, despite all precaution, they fell. Particularly in the towns attacked by enemy aircraft, did one see the special care of God; houses were destroyed, yet the inmates were often unharmed, they were intended to live and thus extricated from the debris by a miracle. It is indeed remarkable that when the inmates of certain houses had managed to get clear of the ruins, no sooner were they outside than they fell in with deadly impact. Those, again, who sought shelter in " safe " places fell into the hands of death as frequently as the unprotected, they were crushed and trodden to death. Those who were fore-ordained to survive, escaped by miraculous and inexplicable means.

One is quite unable to recount individual instances in proof of this argument; they are too numerous. The instances quoted by the newspapers of that time alone are too many to here recapitulate. One is too near to this time to need reminding of the many wondrous deliverances and escapes from aircraft during the great war; it is a matter of even personal memory to most of us. Not only in those stirring days, but in all times and ages, this class of incident has occurred; the wise and observant man can surely recognise a hand and mind operating with precise and perfect foresight, a will of a supreme Governor, conceived in wisdom and carried out in minute and complete fashion, either punishing or delivering, making high or casting down, through the natural agencies.

One cannot but acknowledge a special design in providence in considering how every person in the world is varied from every other one, in voice, figure, physiognomy and intellect. There are no two beings who precisely resemble one another in every physical and mental sense, who are so similar that differentiation between them is impossible. Members of the same family, even brothers and sisters, do not bear the same outward appearance; this is not what would have existed had nature turned us out from a model. This is the clear intention of God, in view of material and moral designs and to give man an individual foundation. Our sages say (Sanhedrin 38a), " The Rabbis said that Adam was created alone,

to prove the greatness of the Creator. If one makes many coins from one form, then all of them have a uniform appearance and show no distinction from one another. God made all mankind from Adam, since all men are born from him; yet no one man resembles another. Yet why are the faces of all men not the same? Because (they answer), if all men had the same cast of features and one could not distinguish between them, he would but have to see and desire a beautiful residence or other object, to claim it as his own. The rightful owner could not bring witness to prove that the house is his because the very witnesses could not know to whom a field or estate belonged, since both claimants bore exactly the same appearance. Supposing he desired his neighbour's wife, he would only have to say that she was his own wife, and she would not be able to deny it. For this God has varied the features of men, he has rendered it so that one face shall not resemble another, to prevent misdeeds and check evil doers from carrying out their projects. We have learned how Rabbi Meir said that " Three things rendered one man different from another; the voice, the appearance of his face and form and his intelligence." The voice and appearance were altered to prevent adultery, since if all men appeared the same and possessed the same voice, a man would be unable to recognise his wife, nor a wife her husband, thus lust would be unchecked and unpreventable. (To have simply altered the figure would have been inadequate, since in the dark and during the night, a form might be mistaken, but not a voice.) Intelligence has been varied on account of robbers, rogues and thieves. If all mankind had an identical level of intelligence, they would all like the same thing; a certain woman might appeal to the fancy of several men, then quarrels would surely ensue; one would take her from the other; but as the senses of men thus differ, this danger is removed. Men having different tastes on account of their senses not being the same, take different women; they cannot all desire the same. It is a similar principle in other matters, one prefers one house or business, his neighbour others. If all men had the same mentality there would be no secrets; each would know all of, and about, all, for his thoughts and instincts would be the same; he would even know what his friend's business inten-

tions were, what he proposed to do, where, even, he kept his money. There would be no motive or intention private or sacred. It would thus be very easy to defraud, wrong or in any manner rob his neighbour, exploit his business, injure him in every manner and direction. This is why God varied the mentality of every man, so that the evil persons could not know what was passing in his mind, or what he intended doing in his different relationships in life, or where his capital was placed. Thus, in every conceivable connection. From this fact, that each person is varied from his neighbour in form, voice and mentality, we must perforce draw the conclusion that man is not formed as the result of pre-destined principles in nature which has but one common and invariable method, and but produces from one model, but that it occurs by Divine plan, from the Almighty Creator and nature carries out His wishes according to His Will, desire, intention and all-farseeing plan in every direction. For similar reasons, the variations between man and man are not only confined to figure, voice and face; handwriting, for instance, to prevent untraceable forgeries. No two persons have precisely the same handwriting; the same digital formations, the same imprints. Only in our own times has this standing precaution of God been perceived and utilised in order to check and detect crime. Men are varied by the smell exuded from their bodies, to such an extent that bloodhounds can trace them; the odour clinging to the very garments they have worn, is an individual indication; man's very footsteps have an individuality that can be mathematically calculated.

One can again see the special providence in the wise dispensation of God in providing each of us with the precise class of mentality that he requires for his livelihood and mode of existence; one can rarely exist and succeed with the mentality of another or by applying it. Each of us has a different nature, a different taste, a talent or inclination leading in a special and distinctive direction. This is in order to provide the world with all its requirements. Thus one has an inclination to deal in a certain article, whilst his neighbour is astute in handling another class of commodity. One has a preference for a certain trade, that his friend does not share. Thus we have tailors, weavers, locksmiths, bootmakers, workers of

skins, ironworkers, goldsmiths, carpenters, watchmakers, sculptors, painters, excavators, agriculturists, doctors, lawyers, engineers, etc. Even in regard to the most objectionable and laborious classes of work, we find that though man shrinks from them in horror, God has implanted in certain minds an inclination to follow, and to even find pleasure in them. A miner, a stonebreaker, scavenger, porter, driver, sailor, diver, chimney sweeper, butcher, a cleaner of animal gut and intestine, a sewerman and even a dustman, are good instances. We can surely here recognise that this is so regulated by God to provide man not only with every necessity, but every function springing from our conditions of existence. How and why God has destined these employments for these particular person; why has he caused circumstances to predispose them thereto it is impossible for us to know. It is not even necessary for us to know; the only, the principal issue for us to perceive therein is the special dispensations of God in regard to His dealings with man.

We may also recognise the special control of God from the manner in which He has made ample provision for the future and arranged for each necessity for the time in which it will be required, until the end of all time. Look how God has foreseen the time when, thousands of years later, the wood of the forest would be insufficient for the day when the locomotive would proceed with fire as its motor force, when machinery of all classes would require the impulse of fire to such an extent that the wood of the whole of the forests under man's control would be inadequate. He foresaw the day when the forests would be denuded for ground to build, to plough, to sow, to create cities and houses for the increasing numbers of human beings living in communities. He foresaw a time when all the fat and oil in existence would not be sufficient to light all that there was to light. Already eighty years ago, this problem perplexed our ancestors; they could not see how the future generations would solve the problem springing from this future deficiency. How glad then was man to discover that the Divine power had dealt with this, and given man coals from the depths of the earth, which would suffice for thousands of years as fuel for giving man warmth in his home and drive his machinery in his factory.

He even ordained that the gas darting forth from the coals could be used to comfortably cook and bake, and leave power to illuminate houses and workshops. God also endowed each man with the power of research which ultimately led to his discovery of the power and existence of electricity to drive machinery and light up our houses with its beauty and power, foreseeing the period when the coal supply of the world would be exhausted.

It was firmly believed, a few centuries ago, that at the rate the population of the world was increasing, there would be no space for the existence of future generations. As this appeared probable, God caused explorers to discover America, Mexico, Australia, New Zealand and other wide tracts of land in Africa and elsewhere, as also many islands. It is to be trusted that when these territories are crowded, new lands are in the future gift of the Creator. All these discoveries are surely in the special providence of God, as they all appeared unto man at the time he was needing them. God invariably sends the remedy with the disease, and often, even before the disease. When a discovery is necessary to humanity, He plants in the mind of the person He has chosen as His messenger the desire and means of carrying it into execution. Let us consider the difference in the physical endurance of the ancients and the moderns. We have not to-day the power to toil as did our fathers, hence the many mechanical means of production. Man's walking powers are less than those of his ancestors, hence the means of locomotion are provided for him; trains, motor-cars and other things which were not necessary in olden times, but are so to-day. Man also needs more material and subsistence, hence we have means of transit, shipment, and mass production, unknown till now. Steamships, telephones, telegraphic apparatus, airships, all spring from our increased requirements. Our fathers, being healthy, virile, and vigorous men, often died at an advanced age without a tooth missing in their heads. To-day, even little children have defective teeth; God has, however, enabled the science of dentistry to spring into being, even providing the very means of avoiding the pain incidental thereto. Recent discoveries are establishing the miraculous care of the Almighty for us at every hour. We do not know

what our descendants will be requiring in their lives, say, a century hence, but we may be confident that God has it ready for calling into being. God has created man with wisdom enabling him to discover the phenomena of nature out of the material at his disposal. "How great is the good which Thou hast concealed from us," we read in the Psalms. It is also true that many discoveries are used as vehicles for evil, for the execution of bad purposes and to aid lust and sin; this is, however, our failure and not that of the Creator. Everything has its advantages and its possibilities for evil; God gives it to us for our benefit and, if we misuse it and change its purpose, it is surely not Him, but ourselves who are to blame. Fire and water, excellent servants as they are, become, when misused, potent agencies for evil and destruction. Education and knowledge may themselves be perverted to base uses; the righteous man makes just use of them, the evil one indulges his vice. The prophet Hosea says (14,10), "For the ways of the Lord are right, and the just shall walk in them: but the transgressors shall fall therein."

One sees quite distinctly that the world is not governed by mere chance or nature, but by the guiding hand of a controlling power. Were the former the case, the strong would ever prove the victors, the wise and steady to be wealthy and happy, and to be the most honoured. Doctors would not be in bad health or even die, since they know so well how one is to live to preserve well-being, and how to proceed when it is threatened. The richest men would live the longest and happiest lives, seeing that they possess the means thereto. Fools would be the poor of society, since they have neither judgment for speculation nor foresight for future possibilities. This is, however, by no means the case. It is as King Solomon tells us (Ecclesiastes 9.11), "I returned, and saw under the sun, that the race is not to the swift, nor the battle to the strong (witness Babylon, Assyria, Egypt, Persia and Media, Greece, Rome, etc.). Despite their power, their hosts, their might, all destroyed) nor yet bread unto the wise only, nor yet riches only to men of understanding, nor yet favour to men of skill: but time and event happeneth to them all." We clearly see at all times that many talented and gifted men, men possessing great wisdom, are lacking in the means

of existence; many again who possess neither culture nor education are fortunate in all their undertakings, acquire a great reputation and become popular. We see that the clever man does not succeed in achieving that which he sets out to do; the wisest plans prove abortive. Success is not at all times to the industrious and profit to the most astute man of business. Take the instance of two brothers, brought up under the same conditions, trained in the same business, endowed with the same intelligence, equipped with the same opportunities; one proves more skilful than the other, yet he is less successful. A wise saying is that which closes the Talmudical tractate "Kiddushin." "One became neither rich nor poor from his occupation." One in a certain employment becomes wealthy and the other poor. He who deals in jewels and gold may become poor, and he who deals in rags, rich. "One again who violates the Sabbath and does not carry out the injunctions of his faith, one who robs and defrauds, does not for this reason become rich; and not because one is honest and pious does it result that he is poor; each has in his life, just that which it is ordained in heaven he is to possess. None of us can regulate our lives; he who takes what is not intended for him in a dishonest manner, forfeits it in some other direction. He may lose his all after making a small illicit gain. He may be robbed, or have it to squander among physicians and lawyers. Substance obtained by unjust means is a danger in itself; it frequently results in it being restituted fourfold, or the whole of his possessions (those honestly acquired not being excluded) being taken from him. An evil-doer cannot be misled by his punishment not overtaking him at the moment, it is inevitable. God does not hasten, but He also does not delay. Man is in His hands in both this and the future world. We read in the Midrash. "That which is earned by falsehood is squandered in poverty." It may be a little earlier or later, it may be in a direction entirely unexpected, but it is certain. An observant man can see every day of his life how the means of existence are decreed on the New Year for each of us. It may not arrive or leave him through any particular channel, but it will reach him without doubt, and by means he least anticipates. Man possesses a gift from his Creator in the form of

his free will, and can consequently follow the path he himself selects. If one endeavours to obtain his means of existence by honest means, he succeeds in doing so; if, however, he prefers questionable methods, he still obtains that which was to have been his, by improper means. He is thus no better off than his comrade who proceeds upon the proper path, he still has what has been decreed for his use; he has, however, sinned in selecting the narrow path. It is a curse unto him. An illustration of the meaning in my mind is here: A man possesses a cheque signed by a millionaire, payable at his own bank, and bearing the value of £50. Whilst the cashier turns his head to tell out the sum indicated to the bearer, the latter deftly seizes a packet of banknotes value £100, and makes away. He is caught, punished and disgraced, and yet has to refund that which is not his, plus the expenses of the trial and proceedings. In the end he is left with his original sum, plus shame and disgrace. He has not benefited by the transaction; he has made restitution against his expectation and stamped himself as a thief. Man's means and degree of support is decided for him before he comes upon this earth. We read in the tractate " Niddah 13," " When man is being formed, an angel who guards over unborn children appears before the throne of God and asks, ' What kind of man shall appear from this drop, a wise man or a fool, a strong or weak one (when and for how long shall he be strong or weak?), shall he be rich or poor? (How long rich? How long poor?) ' " It is not, however, proclaimed whether he shall be a saint or a sinner, since " All lies in the Hand of God, save the fear of God," He having given man the choice, this is not proclaimed! Then he is born, and what has been decreed above, works out in his natural life. This is called " Fortune or Misfortune." God's messengers carry him to fortune or misfortune, success or failure, according to the Will of God as decided before his birth. In spite of this, man may vary his fate through his actions. Man and communities are again judged each New Year, his and their actions are examined and controlled.

His fate is then again considered, his actions reviewed and decided in accordance with them. We pray thus in our " Musaph " service on the Jewish New Year, " All who are about to enter the world now pass before Thee, as a herd of

sheep; as the shepherd mustereth his flock, and passeth under his crook, so dost Thou cause to pass, number, appoint and visit, every living soul, fixing the limitation of all creatures and prescribing their destiny בראש השנה יכתבון וכו' On the first day of the year it is inscribed, and on the Fast Day of Atonement it is called and determined how many shall pass by, and how many shall be born; who shall live, and who die; who shall finish his allotted time, and who not; who is to perish by water and who by fire, who by sword, and who by wild beasts, who shall die by thirst, who by a disturbance, or who by a plague; who by strangling, and who by stoning; who to remain tranquil and who to wander; who shall reap enjoyment and who shall be painfully afflicted; who shall become poor, and who rich; who shall be cast down, and who exalted. But PENITENCE, PRAYER, AND CHARITY, can avert the evil decree."

Despite this, it is not sufficient to simply await one's destiny and the arrival of God's gifts or punishments. Man must bestir and agitate himself; he must seek and follow a calling or an employment in order to create a channel through which the messengers of God can carry out the will of the Judge, he must create a receptacle to contain the products of the decree relating to himself. One must carry on some employment, or select a calling by which to gain his livelihood, since this world is a world of action. עולם העשיה Our sages described the world in these very words. God has so ordained His universe that we must all become active members enabling it to pursue its purposes.

"And I will bless thee in all *that thou shalt do*." This is explained that as one might imagine that he had but to await the miraculous interposition of God, without expending any effort, and that it would reach him by some extraordinary means, he must follow some definite and useful calling in order to enable the Supreme Power to carry out His design. This world is so completely a world of "*Doing*," that even in the record of miracles which were openly against the laws of nature, we read of some earthly action being performed in order to conform with this principle. In regard to the miracles in Egypt, Moses had to actually raise his hand or his rod to perform a small worldly action. As we read in Exodus

(9.8), " And the Lord said unto Moses and unto Aaron, take to you handfuls of ashes of the furnace, and let Moses sprinkle it towards the heaven in the sight of Pharaoh."

Again when the walls of Jericho fell; God then ordained that they were to be surrounded for six days, once each day, and on the seventh day, seven times, and horns were to be blown. We see this in the book of Joshua (Cap. 6). There are further and numerous illustrations of the fact that some physical act had to accompany the performance of any miracle as is shown in the different books of the Prophets. We see that every man must occupy himself in some direction in order to enable the influence of God to reach him. *His activities are, however, only beneficial when the Creator has decided that they shall be so.* Then alone has he good fortune and blessing from on high. If he is not ordained to prosper, but to fail, then his efforts have been in vain; if he made every attempt, under every advantage, were he to expend the greatest of efforts, make the most daring of good speculations, handle the finest wares in the finest markets, he can still meet with loss and disaster. It is for this reason that King Solomon sings in his Song of Degrees (Psalms 127), " Except the Lord build the house, they labour in vain that build it: except the Lord keep the city, the watchman walketh but in vain. It is vain for you to rise up early, to sit up late, to eat the bread of sorrows: for so He giveth His beloved in sleep." King David says (Psalm 95), " Those whose idols are silver and gold, believing that they—money, silver and gold—are the work of man's hands, open their mouths but do not know what they are saying. With open eyes they fail to perceive the truth; they have ears, but will not hear." Our commentators explain this verse thus: (Proverbs 22.2), " The rich and the poor meet together: the Lord is the Maker of them all." The explanation lies here: When the poor man observes the wealth and happiness of the rich man, he considers him to have attained to his position purely by means of his skill and cleverness; the rich man again, in contemplating his less fortunate neighbour, attributes his misery and poverty to his worthlessness and lack of ability. It may, however, happen that these two meet together, and on becoming well acquainted with each other, are surprised to find

themselves both mistaken; the wealthy man has no great business aptitude, sees the poor one; fortune pursues him in spite of ignorance and lack of vision. He is not a brilliant man, but fortune favours him; whatever he touches turns to gold. To remove him, however, from his sources of income would be to stamp him a witless fool. The rich man, again, finds after a better knowledge of the poor one, that he has met a wise, worldly and scholarly man, one with high ideals and virtuous principles, not lacking in judgment or deficient in knowledge. Yet, let him handle gold and follow the wisest courses of attaining to a position, and he will but court disaster. Here one sees that " To the wise there is not always bread, and to the understanding wealth, but to each what has been decreed by God for his portion." Thus, when the rich and the poor meet, they see from that event that " God hath made them both." If it had depended merely upon worldly wisdom, the position would have been the very contrary; the rich man and the poor would have exchanged places. We read in Samuel (Book I., Cap. 2.7.8.), " The Lord maketh poor and maketh rich; He bringeth low and lifteth up; He raiseth up the poor out of the dust, and sometimes lifteth up the beggar from the dunghill, to set him among the great, and to make him inherit the throne of glory: for the pillars of the earth are the Lord's, and He hath set the world upon them."

There are no established principles, no speculations or efforts, which can persevere against the Divine Will; on the contrary, all our actions and activities ultimately move and are moved by man in such directions as to result in the precise carrying into being of God's Will. If it is ordained that one is to be prosperous, fortunate or shielded against evil, God implants into his mind a course of action conducing thereto; He may send him a person, or create some circumstances as a channel by means of which a fore-ordained result will come to fruition. He has an impression formed in his mind which controls his actions and leads him to so act as to enable the matter to materialise in its precise time, to the moment, neither earlier nor later. On the contrary, if a man is condemned to suffer misfortune or loss, or to undergo a punishment, it is certain that persons, thoughts, circumstances, will

all conduce to his suffering what is decreed on his account. He is often the unknowing and involuntary cause of his own downfall, selecting disastrous speculations of his own accord and making every struggle and attempt and sacrifice to compass his own failure. He is actually seeking to preserve and protect himself and by these very means falls into the direction leading to his misfortune and loss. *Man can never tell what is for his good or for his evil.* That which he eschews as evil and harmful may be the cause of his deriving unawaited benefits, and having embarked on a course which he considers is for his advantage, will find that it has proved an unfortunate one indeed. Even wealth and strength may lead to evil. Let us read the words of Solomon (Ecclesiastes 5.12), " There is a sore evil which I have seen under the sun, namely, riches kept for the owner thereof to his hurt."

How very often has one's fortune led to his moral and bodily ruination. How many have been robbed and slain on account of their wealth? How many have suffered corruption together with their families on account of their wealth? How many have been slain on the field of battle on account of their strength; those who have themselves marched thereto, been selected and sent thither on that consideration? *One cannot foresee his fate; being unable to predict what will occur to him during the very next hour. He cannot say what is for his good and what will lead him into evil.*

Rabbi Joseph has explained (in Tractate " Niddah " 31) the verse in Isaiah (12.1), " O Lord, I will praise Thee: though Thou wast angry with me, Thine anger is turned away and Thou comfortest me." " What," asks he, " is the reason of this sentence? Why should we praise God for His anger? He is speaking of God's favours from on high, which were sent to him in angry guise and appeared as evil in themselves, but ultimately proved to be for good." A number of persons once went to a ship to sail to a distant land where they hoped to transact lucrative business; on the way to the vessel, one of them trod upon a nail and was compelled to return on this account and remain at home. He began to reproach God for the misfortune which had happened to him and prevented him from attaining to the fortune he had anticipated. A few days later he learned that the ship

upon which his comrades had sailed had been lost at sea. He thereupon began to praise God for the nail that had wounded his foot. He had remained at home and his life was consequently saved. That is the meaning of this verse, " Thine anger was turned away from me and Thou comfortest me."

David's word (Psalms 72 v. 18), " Who only doeth wondrous things *alone* and blessed be His glorious Name for ever." This is to say that God doeth wonders *alone*, none of us know what wonder He hath performed but Himself. The very person for whom the miracle has been wrought knows not himself thereof. These secret miracles are of daily occurence. The special providence protects man daily from many discomforts of which He knoweth alone. Therefore we say a praise in our daily service מודים אנחנו לך וכו' " We give thanks unto Thee . . . for Thy miracles which are daily with us, and for the wonders and the benefits which are wrought at all times, evening, morning and noon."

Is there any person endowed with normal intelligence, sufficiently observant and fair-minded, able to contemplate each form and manifestation with honest care, who can fail to observe the workings of the Divine finger? His governance and special providence, evidenced at all times? Who can do other than perceive the God-like hand and the carrying out of His Will, through the media provided by nature, formed to put into being that which He wills and intends?

Man is unable to foretell his future, whether he is to lose or gain; what circumstances will tend to his fortune or disaster. This is not a mere accident, it is the fore-will of the Almighty *in order to make manifest that it is not to be ascertained from any general rule of nature*, any species of generalisations or particularisations, nor yet by the combining or differentiating from any group of human experience, but that all must bow to His Will and behest. We are in His hands, and must, therefore, pray to Him alone, offering Him faith and confidence. We must not proceed by devious paths to circumvent the fulfilment of His law or to do evil.

In the great majority of revealed instances, just that which man decides to do in view of certain assured results, turns out entirely different to his anticipations, for " Man proposes and God disposes." It is for us to see that He controls the

world according to His desires, and not to those of His creatures. We read in Proverbs (19.21), "*There are many devices in a man's heart; nevertheless, the counsel of the Lord, that shall stand.*" The same inspired volume tells us that "*There is no wisdom nor understanding nor counsel against the Lord,*" (21.30). In Psalm 103 we read "The Lord hath prepared His throne in the heavens; and His kingdom ruleth over all." The power and efficacy of heaven is often indicated by the response to an earnest prayer offered up in penitence and contrition in times of grief and sorrow. When God is approached in submission, earnestness and fulness of heart, an answer but rarely fails. (That is, if God really considers the suppliant worthy of aid and pardon, that he can truly ask and hope for forgiveness and succour, and that the Almighty wisdom considers it is just and for the good of the sinner, who is genuinely penitent.)

It is frequently seen that penitence, prayer and charity, avert the evil decree. The wise and observant man soon discerns that "The Lord is righteous in all His ways, and holy in all His works. The Lord is nigh to all them that call upon Him; *to all that call upon Him in truth* He will fulfil the desire of them that fear Him; He also will hear their cry, and will save them." (Psalm 145. 17-19.) That these words are true is adequately demonstrated by the whole volume of human history and experience. To describe and enumerate proofs is physically impossible. Were endless hosts of writers to consecrate their lives to recounting actual proofs of this statement they would fall hopelessly short of their impossible task; since they are innumerable. The special history of the Jewish people is the most cogent evidence of the providence of God, and the salvation of man by the practice of these three cardinal virtues; how often in their chequered career have they been rescued thereby from the direst perils? "For what nation is so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon Him for." (Deuteronomy 4.7.) "But if from thence thou shalt seek the Lord thy God, thou shalt find Him, if thou seek him with all thy heart and with all thy soul. When thou art in tribulation, and all these things are come upon thee, even in the latter days, if thou turn to the Lord thy God, and shall be obedient to His Voice, for

the Lord thy God is a merciful God; He will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers, which He sware unto them " (Deuteronomy 4, 29-31).

It is established by history, tradition and experience through all the generations, that those who have oppressed the righteous in this world have been severely punished, even in this world. Even the nations who have persecuted Israel have ever paid a heavy penalty for their tyranny. Take the instances of the great Jew-hounding peoples; despite their power and wealth, possessing world-power: Egypt, Assyria, Babylon, Rome, Persia and Medes, Greeks and Philistines, Ammon and Moab, Syrians and others; all wiped away and their memory has but lingered through stone inscriptions and been enabled to survive by the channels of history. These peoples have perished together with their evil-doings as God has promised through His Prophet: " Israel is holiness unto the Lord, and the first fruits of his increase; all that devour him shall offend; evil shall come upon them, saith the Lord " (Jeremiah 2.3). All Jew-hating kingdoms have suffered and still suffer; they have become unfortunate in commerce and economics, debased in the eyes of mankind. Witness proud Spain, the mistress of two continents, of whom it was first said that " The sun never sets on her territory." Where is she today? Pleading to the Jews whose forefathers she ruthlessly thrust forth from the fatherland they had loved, asking them to return, admitting the shortsightedness of their ancient rulers, their bigotry and ingratitude. You have no doubt read the inspired words of the Sultan Bajazet who received into Turkey many of the exiles from Spain with the exclamation, " You call Ferdinand and Isabella wise when they expel their most upright and worthy subjects on account of their beliefs? Impoverishing their land to enrich mine!" Spain is not alone in this respect; wherever the Jew is tortured, whatever land embitters his quest for religious liberty and bread, falls into poverty and insignificance. Russia, Poland and others. Germany and Roumania go further in support of my argument, and prove that even a recrudescence of Jew-hatred carries with it an immediate fall in the tranquillity and status of a land. Now let us take the obverse of the medal; those states which allow the Jewish people freedom of thought and movement,

human rights, the status of citizens, become vigorous, influential, happy and beloved. They even master the nations who are afflicting Israel. Great Christians, men of heart and soul, popes, emperors, presidents of republics, statesmen, scholars and an endless tail of the best and wisest have publicly proclaimed this in parliaments and on platforms, in courts and council chambers, in public and in private. Look how England, France, Italy, Holland, the United States and other states friendly to the Hebrew people have progressed on account of the co-operation of the race they protected in all their efforts at national and international advancement. How obviously has the Biblical prophecy been fulfilled: "And thou shalt be a blessing, and I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed" (Genesis 12, 2-3). "And Laban said unto Jacob: I have learned by experience that the Lord hath blessed me for thy sake" (Genesis 30.27). All this brings me again to my original argument that the world is controlled by the Creator alone.

There is no clearer indication of the existence of God than in the continued being of the Jewish nation among the peoples, mostly inimical ones; dispersed two thousand years ago among bitter enemies who sought its complete destruction, who eagerly availed themselves of any and every means and calumny to bring this about, to annihilate not alone their separate existence as a nation, but to destroy their spiritual teachings, their law, and all for which they stood. Look at their history from the barbarous days of the Middle Ages to the supposedly civilised ones of the present era. I need hardly offer examples of this, since the pages of history are alternately blackened and reddened by slanders and massacres, persecutions and restrictions, inquisitions and expulsions, anti-Semitic attacks, pogroms, revolting insults, and hosts of slanderous vilifications laid at their door these thousands of years, and too numerous to even attempt to refute; yet all means and manners have failed, and the ancient Hebrew people flourish to-day in the teeth of jealousy, contumely, slander and hatred, teaching the world a civilisation, perpetuating a creed of love and justice, and rearing aloft the banner of their time-venerated faith. Subtract from the sum total

of modern civilisation that which has been contributed by Jewish purity of teaching, Jewish activity, Jewish sentiment and Jewish genius, and see how unexpectedly little remains.

Perhaps I cannot do better than give you the illustration used by our sages in the Talmud. One of them, when asked why miracles had ceased to be performed, replied that the shepherd who was able to shield a weak and defenceless little lamb against the seventy wolves amongst whom it found itself, each ravenously and continually seeking to devour it, was hourly performing the most wonderful miracle of all. The God who shields Israel among the seventy nations, each seeking to encompass her, to destroy her memory, to efface her very name from the records of man, to obliterate the teachings of her prophets and the patriotism of her martyrs, has not ceased to perform miracles. God shielded the people of Israel against extinction as a whole; on His saints He conferred the martyr's crown, for His own reasons and of His own Will "In every generation they arose against us to destroy us, and God delivered us from their hand." We are the weakest and most defenceless people in the world, possessing no armies, and numerically inferior, yet we have been both physically and spiritually preserved for God's special purpose. It is even remarkable that our greatest holidays and feasts we owe to our persecutors.

A story may not be without point: when the old King of Germany, Frederick II., once asked his court chaplain, Schubert, to furnish him with a complete proof as to the existence of God. "Willingly," replied the latter. "The Jews, your majesty!" He meant that in view of the history of the Jewish people, their Torah, their martyrdoms in preserving it intact during the centuries, the fulfilment of all that was prophesied therein, the punishment of all who had persecuted Israel, and her ability to exist midst the nations seeking her blood, like a lamb amid a pack of wolves, the miraculous character and existence of a Deity is amply shown. But this brilliant proof, repartee and reply, is not even original. Isaiah declares (Chap. 43 v. 10), "Ye are my witnesses, saith the Lord."

Surely the special preservation of the Jewish people is in itself an ethnological miracle beyond the cavil of the infidel.

Truly can we repeat with the royal shepherd (in Psalm 124), "If it had not been the Lord on our side now may Israel say; if it had not been the Lord who was on our side when man rose up against us. Then they had swallowed us up quick when their wrath was kindled against us: then the waters had overwhelmed us; the stream had gone over our soul. Blessed be the Lord Who hath not given us as a prey to their teeth. Our soul is escaped as a bird out of the snare of the fowlers: the snare is broken, and we are escaped. Our help is in the Lord Who made heaven and earth."

The words of our great king and poet are so beautiful that you will, perhaps, pardon another quotation from the wonderful book of Psalms (Psalm 129): "Many a time have they afflicted me from my youth, may Israel now say; yet they have not prevailed against me. The plowers plowed upon my back: they made long their furrows. The Lord is righteous: He hath cut asunder the cords of the wicked."

CHAPTER IX.

PROFESSOR: Forgive me, dear Rabbi, for interrupting your wonderful discourse with a question. I beg you not to permit me to forget just that which I now have in my mind, and then you will not omit to explain, later, the matters we are now discussing. I am anxious to ask you how it is that we read in the Torah that God, in His inscrutable Will and Purpose, decreed (Genesis 13), "Unto Abram, know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; and also that nation, whom they shall serve, will I judge." Why then, was God justified in punishing Pharaoh and Egypt? They were merely carrying out the decree of God, which was thus inevitable. This question has also afforded me some difficulty in regard to other peoples. Why were they always punished for afflicting them? The Jews were fore-destined to undergo these tribulations. Moses and other prophets were continually warning them that, if they sinned and were evil, they would be driven into captivity. If, then, the nations of the world simply put into execution the decree of God, why are they to be judged for so doing?

RABBI: The answers to these questions are many-sided ones. I will, however, give you some of them. It is true that God decreed we should be strangers in a strange land: He did not, however, decree that *Pharaoh and his subjects* were to be the messengers of His Will. He did not even command other races to torture, hate, martyrise or calumniate them. He merely desired that they were to be exiled into a strange land. The punishment of being "strangers in a strange land" was sufficient for a house as proud as Israel. The nations of the world ought rather to have protected and consoled them, as God's own most beloved children. It was rather the case of a father who was justly angry with his children.

I can relate to you an interesting story that will also serve as an analogy. A great king had a beloved son who possessed the qualities of virtue and courage; a noble, handsome and spirited youth. His royal father had, however, great ideas as to the disciplinary training of a prince and a successor. An ordinary parent would have considered such a son as a precious jewel; but to the stern father the smallest lapse appeared as calling for a severe lesson rather than a punishment. In this mood he called the young prince before him and, admonishing him, banished him from his presence into a neighbouring country, deeming his mere absence from his home, his loving parents and his friends, sufficient. His stern parent meant to recall him after he had sufficiently expiated his offence. Now in this strange country those who possessed fine feeling, those who understood the motives and sentiments of a just father, treated the exiled prince with kindness and consideration, sought to relieve the monotony and loneliness of his banishment and consoled him with assurances that he would soon be recalled to loving parents and friends again, to lead his old and accustomed life. Others, again, vulgar, cruel, coarse, and not understanding themselves, thought that the father had cast his son out from his sight in perpetuity, washed his hands of him, and left him to perish. Infinitely below the unhappy young prince themselves in honour, morality, devotion, and the finer qualities of heart and mind, they fell upon him, robbed and insulted him, and made merry over his discomfiture, forgetting that the kingly heart loved his son, that he would not have exchanged him for

any other, and had never ceased to grieve for his absence. In due time, those who had comforted and befriended the hapless youth were rewarded and praised, whilst the sullenly wicked were severely punished.

You will quite see how this applies to the Jewish people. " Ye are children of the Lord your God " (Deuteronomy 14). Hosea (2.1.) says, " And it shall come to pass that in the place where it was said unto them, Ye are not My people, there it shall be said unto them, Ye are the sons of the living God." Isaiah also says (63.8.9), " For God said: Surely they are My people, My children who will not be faithless; so He was their Saviour. In all their affliction, God was afflicted, and the angel of His Presence saved them; in His love and in His pity He redeemed them; and He bare them, and carried them all the days of old."

Even though it must be regretfully conceded that the Jewish people have sinned against their God, one must not forget that they still possess wonderful and unique qualities, that they are the greatest living moral force, that their good characteristics are innumerable and, in the last resource, they are always morally and personally higher, and live at a rarer altitude, than other peoples. Contrast in the widest and most historic sense, their records, their sacrifices in upholding an ideal; their devotion to true religion, and that of those who persecuted them, who criticised their character, their conduct and customs. One would not deny that among those nations who were the bitterest persecutors of Israel, there were those who carried on their work out of a grotesque sense of piety, who possessed sound personal attributes and were capable of sacrifice and devotion to their principles. They were, however, but alas! " The exception that proved the rule." Few in number, so few, indeed, that their names have almost all been recorded as exceptions, and " Unchristian friends of the enemies of God." With the Hebrews, however, men of noble lives, martyrs and saints, were the rule and not the lamentable exceptions.

One cannot enumerate the names of all the Jews in history who have led upright lives, it was too usual, too commonplace, too normal in every age. A few clouds cannot obscure for long the radiance of the sun. The gleamingly white teeth of

the negro do not alter the colour of his skin. We read a sweet story in the Midrash to the " Song of Songs " (Cap. 1.): A handsome Eastern matron had a negress slave who was privileged in her remarks and behaviour. " To-morrow," cried she to her stately and noble mistress, " Your lord will divorce you and put me in your place." " Why?" anxiously asked the matron. " Because your hands were smudged when you served him with his evening repast." Thereupon the matron replied, ' My hands were smudged whilst preparing the meal, but I have only to wash them for the smudges to disappear; you, however, are coal-black from birth, you are repulsive from the cradle. Do you think that you are fairer than I, that my lord will prefer you? Far from being angry with you, these stupid words bring laughter into my heart." Thus can we Jews say, " I am black but comely. You must not think me black, the sun has merely browned me; it will go away, and I shall again be fair. My Lord in heaven will again be able to say " Thou art indeed fair, and there is no spot in thee, My love."

Whilst all the nations of the world were engaged in murder, rapine, lust and theft, Israel prayed, performed noble deeds, studied and occupied herself in carrying out the words of God; they sacrificed themselves for their faith, race and ideals. The Jewish people are fundamentally, and have been right through all the generations, wise, generous, grateful, loyal citizens to the land which shelters them; they make sacrifices of life and treasure in times of stress. They are law abiding subjects of their rulers, patriots, never vindictive, benefiting the lands of their adoption in every direction and capacity. Sociologists and historians have expressed with a unanimity that is touching, the evidence of how the Jew has stood by his very enemies in upheavals, conquests by stronger monarchs, wars and other disasters which have befallen kings and others who have wronged him. Quick to forgive and forbear he has not hesitated to surrender his life and his substance for those amongst whom he has found himself. How they have repaid him is another matter. What is human civilisation then, if not the outcome of Jewish souls, hearts and aspirations? Recount how many valuable moral assets it contains in the development of which they were not workers

and guides? All that has tended to render man nobler and more ideal is Jewish or permeated by the Jewish spirit. All good movements and efforts tending to the uprising of the whole of mankind have either sprung into existence from Jewish brains or been drawn from their eternal fount! To this hour the hated and despised Jew is the teacher of mankind, and one draws freely, although without acknowledgment, from his inspiration and mentality.

Look at the formidable array of the world's leaders, writers, scholars, artists, discoverers and inventors who have emerged from their ranks or originated from Jewish sources. How many have availed themselves of the Jewish cult or bear Jewish origins themselves. Medicine, finance, art, music, all that tends to elevate end ennoble man, has been reared upon the lap of Judaism. Were it not for the stern Mosaic prohibition, "Thou shalt not make unto thyself any graven image," they would have produced the world's greatest sculptors. The few Jews who have preferred art to their religion have proved this. *The bitterest enemies of our race must perforce admit that no people have contributed to the knowledge and civilisation of the world as have the Jews.* This despite the fact that they have been rewarded by blows and calumny.

But with what motive do the nations of the world persecute the holy Jewish people?

Why do they hold the whole race morally responsible for the misdeeds of the *individual.* Why describe a beautiful garden that brings joy to the eye and the heart as vile, on account of the few weeds, the exceptional misgrowths that are varied from type? Is it not a sound and healthy indication when the garden possesses enough virility to produce only a few odd, strange specimens? You must allow for the many weary centuries of dispersion, for the very evil environment by which they have oft been surrounded, by the cruel restrictions that blunt or sharpen. The qualities of the Jew are his own, his faults are those of his environment and his bloody passage through the cruel middle-ages. His law teaches him purity, virtue and pity. As he wanders therefrom, so he errs. As he remains a Jew so he remains noble; in the precise ratio that he deviates from the

teachings and injunctions of his faith he becomes an evil-doer. The Psalmist truly said, " And they mixed with the nations and they learned their deeds " (106.35). Where is the justice in attaching a certain vice or failing to a whole community, when they have taught it how to perform it; compare the percentages and proportion of Jewish misdeeds with those of any other people, and the Jew will be found more immune from serious crime than any other community. Would one be able to make a catalogue of all the non-Jews who have committed every and all kinds of excesses and crimes? Would not the mere proportion overshadow myriad-fold the few solitary instances so eagerly quoted of Jews who have done wrong, often merely succumbing out of weakness to overpowering conditions? Do not let us forget that modern civilisation is a very recent outgrowth, a very gradual and lengthy development. We need not turn back more than say, a half-century, to see murder, carnal outrage, vice, theft, and all the catalogue of crimes, matters of hourly occurrence and defying enumeration. Who would set out to describe the characteristics of any nation or class existing a hundred years ago?

What is the record of the nations for many centuries, in fact to the very dawn of our modern civilisation, but murder, piracy, the enslavement of innocent men, women and children, torture, floggings and flayings? Yet the anti-Semites are very busy seeking to point out the alleged inferiority of the Jews to all other peoples, placing libellous charges at their door, *stigmatising the whole race for the irresponsible acts of the individual member.* I must ask you whether one is so eager to record the good and useful deeds performed by our people? their benefactions, the posts they have worthily filled, the contribution they have made to the weal of the state. Anti-Semitism should at least cultivate the redeeming grace of gratitude, admit freely that which has been wrought and achieved by his hapless and abused victim. Does one ever hear a categorical account of the misdeeds of the French or Italian peoples? Are there parties formed to " combat " them in their efforts to make a livelihood, to prosper by the work of their own hands and brains?

No, this attitude will be unanswerable when they stand

before the throne of the Almighty Judge! Surely it is a common-place in life that a murderer, a criminal, cannot be a judge; to fill such a function one must be honourable and just. How can a criminal hear, try to punish, another criminal, when he himself may be much worse in character? Surely Pharaoh, Sennacherib, Nebuchadnezzar, Haman, Antiouches. Epiphanes, Titus and their followers, reliquaries of filth, violence, crime, adultery, bestiality and all other vices, were not fitting messengers to carry out punishment upon a people who, at their very worst, were immeasurably superior to these evil-livers. Truly fine judges to dispense "justice" to a people who had not committed a thousandth part of the crimes which lay at the door of their judges, but possessed fine and sterling qualities in the very hour of their degradation.

"And also the nation whom they shall serve, will I judge" (Genesis 15.14). Those nations who have become the self-appointed judges of God's people, will also be judged as to their fitness and right to pose in that capacity. *Who* then has appointed them, sent them, authorised them to judge Israel. God did not send *them.* It was of their own free-will, and to their own taste. They chose themselves to carry out evil because their hearts yearned to commit evil. It was with no idea of carrying out the divine will, but rather to defy that will. One requires no better illustration of this claim than the circumstances connected with the first enumerated of these "Agents from on high." When Pharaoh was approached by Moses and Aaron (Exodus, Chap. 5, v. 1-2), "And afterwards Moses and Aaron went in and told Pharaoh, Thus saith the Lord God of Israel, Let my people go, that they may hold a feast unto me in the wilderness. And Pharaoh said, "Who is the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go." One sees from this passage that not only was God unknown to Pharaoh, but that he had no desire to obey his commands. God was even compelled to punish his obstinacy with such awful visitations as to constrain him into letting them go. What was Pharaoh's excuse for afflicting and oppressing the Jews? Were they bad subjects? Had they worse characteristics than the Egyptians? No! They were the bravest and most loyal subjects of their monarch. Joseph, the Jew, had saved Egypt

from destruction: in fact the whole of the known world, during the seven years famine. He made Egypt the richest of all countries, gathered the gold and silver of all peoples and so enriched the state of his royal master. The ancient Jews, the direct progeny of Abraham, Isaac and Jacob, the first of the twelve tribes were upright men, morally and religiously higher than their Egyptian masters. Their children only altered in their conduct and bearing, as the result of Egyptian example. " And the Egyptians made us evil and afflicted us " (Deuteronomy, Chap. 26.6). The Egyptians " did evil " to them merely because they *were* evil; not in compliance with the will of God, and as a painful duty of act of obedience. " For this thing in which they PRESUMED He was above them " (Exodus 18.11). Although it is decreed on the New Year that a man is to be slain, the one who slays him is not guiltless of his blood, although he has merely been an instrument in carrying out that which was fore-ordained on high. He himself is a murderer and a doer of evil; he reeks not, he wots not of God's purpose and decree. God has not committed this punishment to him, he has not heard this from the divine lips or those of a recognised prophet. God is not lacking in means with which to carry out his fiat. Lightning, storm, accident, wild beasts, poisonous reptiles. He who, however, chooses to be the instrument and messenger of evil merely for the sake of evil, and unwittingly, cannot escape his due punishment. It is for this that the prophet cried, in the name of God (Isaiah Chap. 10.5), " Woe unto the Assyrian, the rod of mine anger; for the staff in their hand is mine indignation," and (10.7), " Howbeit he meaneth not so, neither doth his heart think so; but it is in his heart to destroy and cut off nations not a few."

Even had the nations of the world been sent as a scourge upon Israel for his misdeeds, were they accredited to carry out his will, in administering a certain affliction, they would still have rendered themselves to his divine anger, for it was not carried out in accord with his will, which entailed the punishment of a father for a son and they thought but of the barbarous and murderous vengeance of a conqueror upon an enslaved foe. The prophet Zechariah says (Chap I, vv. 14-15), " Thus saith the Lord of Hosts; I am jealous for

Jerusalem and for Zion with a great jealousy. And I am very sore displeased with the nations that are at ease: for I was but a little displeased, and they helped forward the affliction."

Very applicable are the words of Isaiah (Chap. 47, vv. 5-6, " Sit thou silent, and get thee into darkness O daughter of the Chaldeans: for thou shalt no more be called the Lady of kingdoms. I was wroth with my people, I have polluted mine inheritance, and given them unto thine hand: thou didst show them no mercy: upon the ancient hast thou very heavily laid thy yoke. And thou saidst, I shall be a Lady for ever: so that thou didst not lay these things to thy heart, neither didst remember the latter end of it."

There is a further reason why God punishes those nations who afflict Israel, even when they are merely causing the destined punishments to be fulfilled. We know from the Bible that God delivered Israel into the hands of the nations on account of their failure to observe the commands of the Law. Had their persecutors been obsessed by righteous indignation thereat, and oppressed them when they failed to carry out the teachings of their religion, for instance, desecrated the sabbath, failed to study the law, be precise in their observance of the dietary code, they would have truly carried out the wishes of God; not only would they be purged of any offence, but have merited reward; God would have repaid them their single-minded vigilance. Alas, however, *the oppressors of the Jews persecute them simply because they are Jews, and believe in God, because they preserve his law and obey his commandments; for nothing else.* Nebuchadnezzar of Babylon compelled the Jews in his realms to bow down to his golden image and, threw Shadrach, Meshach and Abed-nego into the burning furnace on their refusal to do so, as we read in Daniel (Chap. 3). The Romans decreed that all who studied the law were to be slain with cruel tortures. " The ten who were slain," included the great masters, Rabbi Akiba, Rabbon Gamaliel, Rabbi Ishmael the High Priest, Rabbi Chanina ben Teradion and others of the greatest men of any age or clime. This merely BECAUSE they studied the Torah. The Greeks besieged Jerusalem in the days of Antiochus Epiphanes only in order to compel the Jews to abandon the Sabbath,

Circumcision, Ritual cleanliness and the observance of the new moon. They made no other demands. They simply required the signature of a document stating that they threw off all allegiance to the God of Israel. *They were persecuted through the whole of the middle ages purely because they believed in the one living God and kept his law.* The whole of the dreadful massacres and expulsions during the times of the Crusades, the burnings at the stakes, the martyrdoms on the scaffold, the unutterably terrible tortures, the inquisitions, the expulsions, the wholesale slaughters of whole large communities at the time of Chilemnetzki, the kidnapping of tiny little Jewish children by the order of Nicholas I of Russia, were frankly, publicly, and openly performed in order to force them to apostatise and deny God and his law. They were not done on account of any other "offence." The greatest criminal and scoundrel who was willing to accept the dominant faith was freed from all reproach. He was honoured and highly placed, enriched and admired. The noblest and bravest of our people were, however, treated with inexpressible barbarity.

Even after the middle-ages, and when civilisation was being freely claimed, they were still restricted and penalised and, in a few lands, debarred from ritual slaughter as enjoined in the law. Jewish school children were compelled to desecrate their sabbath by writing, and harried and attacked in every manner and in every place. All the anti-semitic attacks are based upon their exclusiveness and the preservation of a separate law. Then those people who attack us for keeping the law of God are manifestly behaving contrary to his wish, and opposing the very purpose of the exile. It was for *not* keeping the law that he thrust us forth from our land. For this will their "punishing" of the Jews meet with condign retribution.

CHAPTER X.

PROFESSOR.—"All the literature of the opponents of the Jews, all the firmly fixed convictions of those who traduce them, tend to assure me that the former were very wicked people. When I attempted to dispute this standpoint I was tranquilly referred to the sacred writings of the prophets, who

spoke to them in terms of anger and reproach. I was asked to read the first and seventh chapters of Isaiah, and also Jeremiah and Amos. I have frequently been challenged by this statement. Unfortunately I was unable to make a fitting reply (for such must surely exist); my youth was devoted to worldly wisdom; I was thus compelled to answer these calumnies very briefly and only within the limited compass of my knowledge. " Why do you observe the slightest stain upon the garment of an Israelite, and appear blind to the largest one upon those of a non-Israelite? Why do you remark upon the evil-doings of the Jews of ancient times, and remain dumb upon the vice and sin of all the contemporary nations, who were a thousand-fold more wicked, licentious and Godless? History surely tells you that the peoples of antiquity were largely sunken in depravity crime and callous cruelty! Their very lives were those of semi-barbarous animals, unclad, barefooted, possessing no culture, literature or civilised manners of existence. Brutish and ignorant, their very kings were unable to write or read; the Jews of these periods were a highly cultured people, possessing a unique civilisation. Books were being written by them, as shown by the world's great libraries, instinct with such profundity and wisdom as to require at this very hour, keen scholarship and research to unravel their philosophy and fore-knowledge. In the periods when the rest of the world was slunk in sloth and barbarism, they possessed Sages and Prophets, Tanaim, Amoraim, Gaonim, Saints, men characterised by the finest moral and social qualities.

Wherein were the sinners in Israel lower than the sinners in other denominations? Remember that whilst the prophets of Israel were so very bitterly apostrophising the failings of their co-religionists, they did not profess that their neighbours were any better, but blamed their people for resembling them. The keenest reproaches levelled against them are that they adopted the vices of their neighbours. Rather let the critics of Israel read and re-read the passage in Deuteronomy (Chap. 24, 16). " The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin." Read the passage in Exodus (34, 7): " Visiting the iniquity of the fathers upon

the children." This would appear a contradiction until one reads the Talmudical interpretation (Berachoth 7), making it clear that the latter only applies in the case of the children continuing the evil deeds of their parents and being similarly treated. In this capacity it may be useful to cite Ezekiel (Chap. 18, 2): "What mean ye that ye use this proverb concerning the land of Israel, saying, the fathers have eaten sour grapes, and the children's teeth are set on edge?" and further in the same chapter: "If he hath executed my judgment and hath walked in my statutes; he shall not dies for the iniquity of his father, he shall surely live. The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him." (18, 20.) What would the world say of the morality of the ancient Israelites, were they to mark out a people, hound and proscribe them, on the grounds of the ancient and historical misdeeds of their remotest ancestors; hold them responsible at the bar of history for the massacres and blood-feuls with which it reeks. Why not be logical and proscribe the inhabitants of France for St. Bartholomew's night, make the Sicilian Vespers a standing licence for rapine and hate, apostrophise Sweden for Christian the Tyrant, Russia for the drowning of the early Christians, Italy for the Gladatorial holocausts? "What is displeasing to thee, do not to thy fellow," writes the Talmud? What folly to hold any race responsible for the wrongdoings of their forbears, thousands of years ago?

"Why again should you confine yourselves to such expressions of the prophets as are derogatory to Israel; why not on occasion cite the words of praise and appreciation by which they are intermingled? Their sanctity, their sacrifices for their faith and God's love for them? For surely, even in the eyes of heaven, such another people has not existed. Why not remember the Talmudic axiom: "He who injures Israel is like unto he who injures the apple of his eye." Let the critics of Israel read the words of Jeremiah (Chap. 2, 3): "Israel is holiness unto the Lord, and the first fruits of his increase: all that devour him shall offend; evil shall come upon them, saith the Lord." Also the speech of Isaiah in the name of God

(42, 6): " I the Lord have called thee in righteousness, and I will hold thine hand, and will keep thee and give thee for a covenant of the people, for a light of the nations; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house," meaning, to open the eyes of the idolators to the folly of their belief, releasing them from the confinement and narrowness of ignorance. Read: " For the Lord hath redeemed Jacob, and glorified himself in Israel." (Isaiah 44, 23.) Again the same prophet says (49, 3): " Thou art my servant O Israel, in whom I will be glorified," and (54, 10), " For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee." Wonderful indeed are the words in Isaiah (60, vv. 1-3), " Arise, shine: (O Israel), for thy light is come, and the glory of the Lord is risen upon thee. For, behold the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the nations shall come to thy light, and kings to the brightness of thy rising." Further in the same chapter (v. 21), " Thy people are all righteous: they shall inherit the land for ever; they shall be the branch of my planting, the work of my hands that I may be glorified." And (63, 8-9), " For he said, surely they are my people, children that will not deceive (in their religion), so he was their deliverer. In all their affliction he was afflicted, and the angel of his presence saved them; in his love and in his pity he redeemed them; and he bare them and carried them all the days of old."

Let us turn to Jeremiah (31,19), " Ephraim is the child, dear to me, he is a pleasant child; for whenever I speak of him I will earnestly remember him further; therefore my bowels are troubled for him; I will surely have mercy upon him, saith the Lord." Let us read Samuel I. (13, 22), " For the Lord will not forsake his people for his great name's sake: because it has pleased the Lord to make you his people."

Have you not remembered the passage in Kings I. (Chap. 6, 13), " And I will dwell among the children of Israel, and will not forsake my people Israel."

Why pay no heed to the numerous prophecies in regard to

Israel in which a happy future is predicted for them; the sacred writings teem with them."

RABBI.—" You have replied very fittingly to these haters of Israel. In their very hearts, the prophets themselves did not intend to chide them so bitterly; they merely intended to point out to them the error of their ways and lead them upon the paths of righteousness, as it stands written (Deuteronomy 8, 5), " Thou shalt also consider in thine heart, that as a man chasteneth his son so the Lord thy God chasteneth thee." The sincere motives of the Prophets were to rebuke Israel for his misdeeds, but when even their homilies exceeded the due need of reproach, they were punished therefore. The Jewish people are proud and sensitive, their honour and dignity are kept before the eyes of God and when even Isaiah spoke too bitterly to them he was severely punished. We read in his Chapter 6 (v. 5), " I am a man of unclean lips and I dwell in the midst of a people of unclean lips," and (v. 6) " Then flew one of the Seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: And he laid it upon my month." Having said that the lips of Israel were unclean, the angel burnt his lips.

There is a statement in Tractate Yebamoth (49b) that this offence was punished by his grandson, Menassah, who brought about his death.

PROFESSOR.—" Will you kindly explain to me, Rabbi, how it comes about that Isaiah was so severely punished for saying that the lips of Israel were unclean and apparently forgiven for uttering much bitter expressions; for instance, the terms used in his first chapter (v. 4), " Ah, sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the Lord, they have provoked the Holy one of Israel unto anger."

RABBI.—I will explain this to you with the following illustration:—A very wealthy and esteemed Jew of Frankfort-on-Main, named Horowitz, was envied on account of his talented, handsome, virtuous and good children. They were gifted by nature herself and endowed with good hearts, courteous dispositions, sympathy, gratitude and sincere and genuine attributes. They were particularly obedient children. Yet even the excellent qualities of modesty and courtesy they are only

valuable when applied and encouraged in educated and morally-sound circles; they cannot, however, be fostered in an unworthy atmosphere. It is, for instance, a positive danger to apply the qualities of modesty and self-effacement amid uncultured persons, unable to appreciate them. These characteristics lead their possessor to always assume others to be better, nobler and more worthy than himself, to seek to emulate them and to strive to be like them. Such a one is thus led to respect the opinions and follow the footsteps of others, on the mere assumption of innate superiority, one is led out of very goodness and the placing of fictitious values upon others, to absorb their less desirable characteristics."

This happened to the good children of our wealthy friend. Out of the very fulness and generosity of their modest hearts, out of a desire not to permit difference of upbringing and position to be made evident between themselves and their poorer neighbours and school-comrades; these, however, had some very objectionable traits, apart from their being poor, and they permeated their better-bred little friends with their views and bad outlook. It is the old story of one rotten apple in a barrel of sound ones; it is easier for an evil companion to spoil a good one than *vice versa*. The father, however, did not fail to perceive that his children were being deteriorated, quite unconsciously to themselves, and was wise enough to take strong and immediate measures to eradicate the false ideas acquired and prevent further intercourse with the evil friends of his children. He took a very strict and excellent tutor into his home and gave him full disciplinary control over their morals and education. He particularly charged this strict pedagogue to constantly keep before the eyes of his pupils the meaning of life and morals, religion and faith; to pay them no compliments, spare them no fatigue; reproach them for the slightest misdeed, severely and uncompromisingly. He saw that this Spartan training would eventually lead them to the practice of the most rigid virtue, eliminate the failings of pride and vanity and conduce to their becoming virtuous and upright men and women. He was to make frequent complaints of their conduct, whether justified or not.

The tutor was at heart a good man, and found this unusual course of up-bringing very much against his inclination.

He found it difficult to suppress his admiration for their intellectual gifts, their moral endowments and the sweetness of their little generous hearts; he, however, restrained his inner impulses and recalled the method enjoined by their father. As a result he began to heap upon them reproaches and terms of anger such as were hitherto strange to their ears. "You are lazy, superficial, inattentive, impatient, shallow, worthless, dull, you do not grasp or retain what you learn, you are impious, you are not sincere," cried he. These expressions, in place of alienating the children from their terrible teacher, roused their pride, placed them on their dignity, and they exercised all their powers in order to satisfy him. They made wonderful progress and were soon known everywhere as "wonder-children."

On one occasion a few highly-placed friends of the father called in order to see in person something of the achievements of his remarkable children. They were asked the most difficult questions, to which they easily replied with unhesitating correctness; they were examined upon the most abstruse and technical secrets of knowledge and acquitted themselves with credit. Their quick faculty of perception and remarkable memories, their modesty and refined behaviour made a great impression upon the guests. No sooner had the children quitted the room when a storm of applause and amazement found expression. Each guest discovered a different quality for admiration, and there was no end to their delight and surprise. Then to the surprise of all, the tutor arose and began to heap endless reproaches upon his departed little pupils; they are lazy, absent-minded, wild, dissipated, they did not understand the depths of the questions addressed to them, and they did not try to, they merely succeeded in finding the correct answers, they are devoid of talent, conscience, and were originally the playmates of rough and ignorant peasant children." When the guests had departed, the father, who was deeply mortified at this speech, addressed himself to the teacher. "What," cried the teacher, "you are reproaching me for having reproached and criticised your children? Did you not order me to never speak of them but in tones of dissatisfaction and anger? Did you not tell me that I must never agree with them, praise them or commend them?"

"Sir, you have misunderstood me," replied the grieved father. "You were to blame and censure my children, and heap words of disapproval upon them when you were with them alone, for then your homilies serve a certain purpose, to urge them to do better, to lead them to aim at the highest, to become inured to toil and disappointment and to make real men and women of them. But when you reproach them in their absence, in my presence in the presence of strangers, you achieve nothing; you simply grieve me and injure my children. In my own heart I know the truth, that my children are the best in the land."

This was precisely the same matter. No prophet attacked and harangued the Jewish people as bitterly as Isaiah, he spent invective and threat, contumely and rage upon them. Immediately attacking them in his very first chapter; he calls them a "Sinful nation," a "people laden with iniquity," and compares them to Sodom and Gomorrah, etc. For this he was not punished; not even called to account for his bitter words. When he, however (in his sixth chapter), said, "I dwell in the midst of a people of unclean lips," one of the Seraphim burnt his lips with a glowing coal. Our sages say that he was punished thus for his accusation. What was there graver in this expression than in those used earlier? Why was he punished for this particular one and not for the others? The answer lies in this, that in the first chapter he was speaking to the people themselves; in the sixth chapter he was in the heavenly heights, away from them, in the presence of the Divine throne of Judgment, surrounded by angels and seraphim.

Here the lightest stricture was out of place, useless and even punishable; devoid of all ethical value, meaningless, and objectionable. It would have been more in keeping with his real purpose and function to have urged their virtues and qualities before their Heavenly parent, to have endeavoured to move God's compassion for them and insist upon the good and noble traits he knew them to possess."

PROFESSOR.—"I have again to thank you for one more of your many beautiful, inspired, and convincing similes. But I gather from the same that it was the place of Isaiah to rebuke the Jews in their faces but defend them in the presence

of the Almighty. That he was punished for not doing so. But this appears to me to preclude the case of Moses who described them to God himself, as a "stiff-necked people." I have read in Exodus (Chap. 34, 9), " O, Lord, let my Lord, I pray thee, go among us; for it is a STIFF-NECKED PEOPLE; and pardon our iniquity and our sin, and take us for thine inheritance." This expression is surely one of reproach and is so intended whenever used. I would therefore like to know why Moses was able to blame his people in the hearing of God? Whilst we are on this subject, I must candidly confess that I do not grasp the verse in any manner. Moses was pleading to God to rest among the people, to forgive them their trespasses, to take them as his own; surely in these circumstances it was his place to enumerate their virtues and goodness, their qualities and fitness for his interest; to prove them worthy of his love and care. He rather appears to have called their defects to mind, to have pointed out that which could only be detrimental to their interests. This expression was used by the Almighty when he was angry with them for their disbelief and want of faith. (Cf. Exodus 32, 9 and 33, 5. Deuteronomy 9, 13.)

RABBI.—" My friend, you have put an important question to me; I shall, however, be able to give you a satisfactory answer. You must know that when the vice of obstinacy is transmuted into a defence of truth, that it becomes one of the greatest virtues in life; the advantages exceed the disadvantages. It is certainly the best and most necessary quality in the observance of the Torah; the greatest protection against falling by the way; an assurance of eternal fidelity to God.

The old psychologists were right in saying that those who form friendships without care, and rush into acquaintanceships without first convincing themselves that the object of their affections is worthy of respect and esteem, are dangerous persons; as easily as they offer their friendships, so easily do they become equally intense enemies, upon the slightest misunderstanding or provocation. He will believe calumny against his " beloved friend " without seeking proof or conviction. On the other hand he who only admits into his confidence and friendship one of whom he has full and complete knowledge, tested by his own experience, confirmed by his judgment, soli-

dified by a similarity of ideals and aspirations is an ideal friend. He is loyal to the death, faithful under all circumstances and the devotion he offers him cannot be lightly uprooted. He will not listen patiently to slander, but will defend and succour him and engage his life and substance in necessity.

This must be logically applied in the question of religious loyalty. The idolatrous peoples were always living demonstration of the Biblical axiom: "A fool believeth unto all things" (Proverbs 14, 15). They were ready to believe in Gods of stone and wood, without reason, evidence or possibility. Belief was an exceedingly simple matter; they believed even the dreams of others, the half-hatched stories and fables of antiquity. They accepted very lightly and inconsequentially, but dismissed just as lightly and inconsequentially. Gods were accepted one day and thrown down the next; cursed and apostrophised. Isaiah writes of the nature of Idolaters (Chap. 8, 21), "And it shall come to pass, that when they shall be hungry, they shall fret themselves, and curse their king and their God."

The Jews, on the contrary, are naturally "stiff-necked"; they decline to believe readily, they are not to be easily convinced; they always had a habit of criticising, searching, delving, examining and putting forth every species of doubt and problem. In the face of all the visible demonstrations of God, miracles, wonders and remarkable things witnessed of their own eyes and avouched of their own senses, in Egypt and the wilderness, they still criticised, disbelieved, doubted, questioned and hesitated. They were led by pillars of smoke and fire, eating food sent them from heaven, and even in the waterless desert an oasis accompanied them; there were other miracles impossible of denial. We read in Numbers (Chap. 14, 11), "And the Lord said unto Moses, How long will this people provoke me? and how long will it be ere they believe me, for all the signs which I have shown among them?" and in the same book (v. 14): "For they have heard that thou Lord, art among this people, that thou Lord art seen face to face, and that thy cloud standeth over them and that thou goest before them, by day time in a pillar of a cloud, and in a pillar of fire by night." Let me also read you Deuteronomy

(Chap. 4, vv. 32 to 34), " For ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and ask from the one side of heaven unto the other whether there hath been any such thing as this great thing is or hath been heard like it? Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard and live? Or hath God assayed to go and take him a nation from the midst of another nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by an outstretched arm, and by great terrors, according to all that the Lord your God did for you in Egypt before your eyes?" I will again quote Deuteronomy (9, vv. 6 to 8). " Thou art a stiff-necked people. Remember, and forget not, how thou provokedst the Lord thy God to wrath in the wilderness; from the day that thou didst depart out of the land of Egypt, until ye came unto this place, ye have been rebellious against the Lord. Also in Horeb ye provoked the Lord to wrath."

Just again a few words from Numbers (14, 22): " Despite that which I did in Egypt and in the wilderness, they have tempted me now these *ten times*, and have not hearkened to my voice."

Thus it is clear that they were facile of faith but " stiff-necked " even when the greatest disbelievers had been terribly punished. One cannot deny that they had merited punishment by this obstinancy and disbelief in the presence of these many heavenly manifestations of power; but in the end the weightiest and best results emerged. *Firstly* it proved that God and his law were true and just and that there was no room for doubt since a " wise and understanding people " had received the law a people of six hundred thousand men, apart from women and children, totalling over three millions of people; people who had all witnessed with their own senses the whole incidence of what was related. Their convictions are firm and fundamental, since they did not permit themselves to be convinced without the most constant and many times repeated ocular evidences, as would have been the case with other peoples. They debated, examined and probed every matter upon which their credence was demanded; even to the extent of arousing the divine anger and punishment. It was

only after all this, and after the deepest and most unqualified demonstration that they were firm in their convictions. *Secondly*, their stiff-neckedness became a priceless quality for all the races of man. It was just for this that, having only accepted God and his law after the greatest hesitation and caution, and received the one and only God on high, they will remain faithful to the end of all the generations. Their belief is so strongly implanted that all the persecutions of the Babylonians, Greeks, Romans, all the barbarities of the Crusaders, the Inquisition, expulsions and massacres will hence prove powerless to rend the Torah from their hands and they will never surrender their one God or exchange him for another. Women and children died for the Sanctity of the Holy name with pride and joy, and they will do so to this hour. Jews will not follow the steps of other nations who have surrendered their faiths and beliefs at the behests of conquerors or the eloquent harangues of orators, as has frequently occurred in human history.

You now see that Moses was lauding Israel; he was speaking with judgment enouncing a principle, defending his people when he actually boasted of their lofty characteristic which commended them. He meant "If Israel gives you her faith, hard won, though it be, it is thine for eternity." He said, "Let my Lord, I pray thee go among us *BECAUSE* it is a stiff-necked people. As soon as their faith in thee and thy law will have taken root in their hearts, they will remain eternally true; the quality of stiff-neckedness makes their attachment indissoluble, one not to be ever up-rooted or destroyed. And on account, and in return for this stiff-neckedness, pardon us and forgive us for such examples of stiff-neckedness as have provoked thee, seeing that it is precisely by this quality that we assure our faith and obedience," thus "take us for thine inheritance." And thus, my dear Professor, are all your queries answered."

CHAPTER XI.

PROFESSOR.—"One can hardly admire your charming illustrations sufficiently. I am quite unable to deny the truth of your assertions, demonstrated as they are both in fact and

historical evidence. The besetting difficulty, however, is that the Jew-devouring anti-Semites are quite ignorant of the character of the Jewish people; they know neither their lives nor their generosity, their sincerity and earnestness. It further seems to me that they are strange to the very historical records of those they so bitterly traduce. They can only perceive the excrescences, the human blotches upon the body corporate of Israel, the manifestations that occur in the healthiest tree or person; to the beautiful body itself, they are consciously blind. This occasions much of the Jewish hatred which is now quite a national tradition among many peoples. Were they to truly understand the Jewish people at their intrinsic merit; how pure, clean, upright, and loyal in life and conception; they would probably cease to abuse and malign them."

RABBI.—" Yes, my friend, you have spoken a half-truth, or rather you have discovered a part of the source from which Jew-hatred emanates. Merely lack of knowledge of the people they are criticising accounts for much of the misunderstanding. This, however, does not account for the class of anti-Semites who hate the Jews on grounds of jealousy, narrowness, incompetent rivalry and ineptitude; they are perforce driven to recognise that the Jew is a more adaptable man, a stronger and more virile type; that he is a steady, sober, law-abiding, industrious and ambitious man; he is not a drunkard or a gambler; he does not dissipate his substance in pleasure and vice. He practises frugality and thrift, aims at an honourable livelihood, in order to support his family. Had any other people this praiseworthy thrift it would have been promptly labelled as an outstanding quality.

Antisemitism is as intolerant as foolish; its wildness oversteps its aims and presentations. It does not hesitate to employ oft-exploded and ludicrous calumnies to those too ignorant and credulous to perceive the ridiculous nature of the wild assertions so industriously propagated. It does not hesitate to foist upon the Jew, its very own vices, failures, misdeeds and general worthlessness. The very qualities of the Jew are dexterously turned into appearing as faults. It has frequently happened that that which redounds to his credit and the upholding of his dignity, that which shows him in a noble, civic or personal light, is distorted into appearing as an evi-

dence of want of character. The only failing he possesses, I consider, is that they know him to be a Jew, a member of the one race that has through the centuries of suffering remained faithful in his allegiance to his God and the Torah, which has brought, and will continue to bring, civilisation to the world. Christianity itself has aye and oft fallen into grievous error and misdeed, but there is no record of any " movement " or " brotherhood " founded with the purpose of besmirching the whole of that faith and all its adherents. Is this just? Is not this insane, groundless hatred of one people for another, artificially engendered as it is, a stigma upon the century in which we are living? Antisemitism is a " throw-back," a retrogression in human social development and a potential threat to the future peace of mankind in all climes. It has never resulted in benefit, advancement or betterment to any country; on the very contrary, however; innumerable misfortunes, wrongs, injuries and calamities can be laid at its door.

The typical anti-Semite is naturally a hater of man, devoid of character, more than frequently an unscrupulous adventurer, and invariably callous and indifferent to every person and cause—not useful to himself. The catalogue of famous anti-Semites is not devoid of a large sprinkling of criminals, impostors, ex-crooks and characters exposed by the Press; experience has demonstrated time after time that the professional anti-Semite is a worthless, immoral, swindling and crooked rogue; because the Jew is defenceless, because they love to provoke, to insult, to attack, those who cannot retaliate, they are " anti-Semites." Were the same tactics to be attempted among themselves and between each other, the risk of reprisal is certainly present; they thus select the Jew whose very fineness holds him silent against unmerited contumely; they will not besoil themselves by answering the low slanders emanating from the lowest types of humanity. He again has less protection, he is less popular, his protest less accepted. The poor Hebrew is the classic scapegoat of the evil doer who wishes to direct attention away from himself and his misdeeds; in difficulty the " blame " can always be willingly fastened upon the Jew; clamours for " vengeance " and " justice " can always be stilled by pointing to the Jew. Thus you have

that remarkable exhibition of our modern civilisation, the "Pogrom" proper!

This policy re-acts; it merely stains its perpetrators and the land in which they reside. History again steps in and shows that the divine anger invariably steps in and occasions tremendous material loss and other forms of national punishment.

This method of anti-Semitism is far from being even "modern." It is as old as the days of Balak and Bilaam. We read in Numbers (23, 13), "And Balak said unto him, Come, I pray thee, with me unto another place, from whence thou mayest see them: *thou shalt see but the small part of them, and shalt not see them all, and from that thou wilt be able to curse them.*"

The explanation of this matter, in the story of Bilaam and Balak, is that when the Jewish people were encamped on the borders of Moab, Balak, the king of Moab called upon Bilaam the Magician (being a believer in the dark arts) to curse them. Bilaam thereupon, and in conformity with the wish of his royal master, ascended the highest point of the mountain from whence he could perceive the entire people in the full extension of their camp; in place, however, of curses, blessings proceeded from his mouth on seeing them. Upon hearing this unexpected speech, Balak, the terrified enemy of Israel, addressed Bilaam thus: "Come with me to another place from whence thou wilt see this people; thou wilt there only see a portion of them, not the whole; from thence you will curse the people."

Now, of what was Balak thinking? Bilaam, *having seen the entire people, could not curse them;* how, then, could he do so upon seeing only a *small portion* of their numbers? The answer is simple: Balak reasoned thus, "When I called Bilaam in order to curse this persecuted, contemptible slave-toiling people, he must have expected to see a wild, ragged, disorganised horde of savages; a huge robber-band or the like; when, however, he perceived a complete, well-conditioned, well-organised people, uncountable and powerful, strong men of fine physique, faces indicating wisdom, intelligence, spirit and will, obedience to authority, signs of a pure family-life and virtuous habits, sanctity; proudly flying banners, he was

bewildered. He did not anticipate seeing aged scholars studying with eagerness, the law of their God; men who were as tranquil as desert lions amongst themselves, and yet quite as terrible when provoked. These people have appeared so excellent and great, so imposing and full of glory as to have arrested the curses upon his lips; the curses have transformed themselves into blessings, uttered involuntarily in his amazement and bewilderment. Therefore I must lead him to *a place where he will not be able to see the whole people, but merely a number of them;* and indeed but the *weaker* part, the camp-followers, the weaklings and the undesirables, then the curses will pour from his mouth."

In spite of this, Bilaam was compelled to repeat his former blessings, and repeat (Numbers 24, vv. 15, 16), "*The man whose eyes are covered* hath said: It is the speech of the man who hath heard the words of God, and knows the meaning of the most High, who sees the vision of the Almighty, falling and having his eyes open."

Bilaam meant to say, "*I have had my eyes covered*, I have but heard evil of them, not seen it. I had hitherto considered this great, dignified, worthy and God-chosen people as low, and meriting bitter curses; misled by the slanders of the old Egyptians and the unmerited abuse of Balak; they covered my eyes as with a cataract. I was indeed blind, but having heard the word of God that one shall not curse his holy people, and seeing their Godlike appearance, and foreseeing their glorious future, I fall to the ground with honour and reverence for the Jewish people. I see for my eyes have been opened. "How beautiful are thy tents, O Jacob, thy dwelling-places, O Israel." Then came the familiar blessings. My dear friend, the Balak-like curses of the enemies of Israel, both ancient and modern, are the causes of Jew-hatred. This seeing of a *portion* (and that the poorest, meanest and most unrepresentative portion) and *not the whole*, has ever been the misfortune of our people. Judging the worthy mass, from the unworthy few sent forth from the camp, has been a fruitful cause of anti-Semitic feeling. "*If thou wilt but see one portion and not the whole*" *is as much the cry of the Jew-baiter to-day as it was that of Balak thousands of years ago.* Many, Bilaam-like, who approach us with a curse on their lips,

would indeed remain to bless if they would see the *whole* nation at a glance; all the qualities and virtues would be present in their minds. Curses would change into blessings, contempt into esteem, hatred into love.

But consider the injustice and falsity of the Jew-hater who " Will not look upon the whole (of a people) but only upon a portion (and the weaker, faultier one). This attitude is prolific of misfortune, hatred and danger.

If one considers the whole panorama of Jewish life and existence, he must perforce exclaim, " Who is like unto thy people in the land?" For, had any other people suffered one tithe of the persecutions and restrictions with which the middle ages resound, they would have degenerated into a mere horde of assassins and villains, a terror and a dread for the whole of humanity. To speak of high-mindedness, fine qualities, culture, mercy and morale, would be indeed ridiculous; no trace of goodness would be even awaited. Yet, despite these many centuries of horror and suffering, the Jewish people have proved quite the contrary. Their qualities of heart and mind, desire to be helpful to all in the hour of need, the aspiration for knowledge and education, the preservation of the filial, marital and parental virtues, their restraint and fineness are of a quality not to be nearly equalled by any other people. Their sobriety, genius, domestic and civic characteristics mark them out from all other communities. One has but to cast a glance upon the whole of the people to correctly appraise their manifold virtues and also to understand what we consider to be their failings. Is it not a miracle that, despite every avenue of improvement, of moral and material betterment being closed to them, and the most degraded callings relegated as their vocations, they appear to-day at a finer and greater moral and social altitude than the very peoples who persecuted and derided them; who enjoyed peace, freedom and tranquility in their own lands whilst denying these to their hapless victims. Happily there are lands in Christendom who are able to appreciate the true qualities of the Jew. England, with her customary generosity, in the wisdom of her great counsellors, in pursuit of her traditional compassion for the unhappy and hounded, has been indeed a friend to Israel.

Anti-semitism has no platform here, race hatred no encouragement. England understands too well that it is but mere race-hatred and groundless.

For this reason our people throughout the world acclaim England; they are permeated with the loftiest feelings of gratitude and offer daily prayers for her King, her leaders and her people.

So also in America, where the Jew is the equal of all in freedom and civic rights. Gratitude is not lacking, and is, as in England, of a material sort; Jews help to foster feelings of loyalty, to render what service they can in times of crisis, and to generally prove worthy of the humane and beneficent treatment accorded them. Italy, Holland, France, Belgium, Switzerland and other European lands have also recognised the loyalty and civic virtues, the culture and worth of their Jewish inhabitants. No longer are they singled out in these happy lands for invidious treatment by people, Press or public opinions. Daily evidences are forthcoming as to the sound statesmanship of this attitude, and are being reflected in their progress and well-being."

CHAPTER XII.

PROFESSOR: "I would like to ask you a question, Rabbi; though it has been frequently put, it has not often been satisfactorily answered. How is it that we sometimes see a virtuous man whose life is a struggle and an effort; whose life is one of suffering and sacrifice; whilst on the other hand one who pursues evil paths leads a life of prosperity, success and pleasure?"

RABBI: "My dear Professor, your question is similar to what one might as fittingly ask on visiting a cemetery and reading the epitaphs, "Why did this man die and not one who was less worthy? Of what did he die? Did he merit death?" This much is certain, that a sound reason existed for the death of each and everyone there interred. This can never be cognisible to us; that a sound reason exists is an adequate answer. It is just as difficult to be cognisant of our living successes and failures; these are

mysteries and secrets, known but, and only, by their Creator and judge. "The rock; his ways are perfect" (Deut. ch. 32, 4). If God's inscrutable ways are not made clear to man, they are still justified to his knowledge. We would need the inner and transcendental knowledge of the Creator, not our fallible and superficial senses, did we wish to ascertain the reason for that which is inexplicable to us. One cannot address queries to the Almighty and offer him counsel as to how he should rule and guide, how he should reward the pious and punish the wicked.

It is only when our soul has transcended its earthly envelope called the body, and only in the future and spiritual world, that God will open our eyes to the secrets of eternity. Then alone shall we comprehend the paths of his providence and righteousness, and how just they are when combined together. We shall then and there see how all his acts accord with his wisdom and goodness.

We must know that when the Intelligence is free from its encumbrance of mundane clay, it perceives everything from the higher and imminent view. We are limited to our clay-conception, and cannot sense what is really misfortune or true fortune in the broadest import. We can only perceive the smaller external and superficial characteristics of that which we see, we only sense through our senses, but not in a manner to penetrate to the inner substance, the radix, the essential. The flesh is but an impenetrable wall against the soul-eye, preventing it from seeing what is happening beyond its bounds and confines, before liberation.

The Intelligence detached from the human clay perceives in a much clearer sense, and with a higher vision, than when bound and imprisoned therein. When the soul parts from its earthly body, it acquires a pure knowledge of God, untrammeled by worldly error, perceiving with the unimpeded soul-sense, free from time and space and earthly conditions, all the wisdom that man seeks on earth. Then are the great God-mysteries, wonderful and bewildering, revealed to man in all their splendour and majesty. This soul-knowledge, this "perception," cannot be even conceived by the corporeal senses. Like unto a blind man

who has never seen colours or artistically wrought articles, and cannot, consequently, conceive them, is it with us. But in the future world we shall surely see the truth and the whole with clear, clean and undeflected gaze.

One frequently asks why the virtuous are not rewarded and the evildoers not punished on this plane. The reply is this: Our prophets and sages have handed down to us the assurance that this world was created in order to enable man to possess a free-will; not as in other worlds and creations of God, where but their functions and primary purposes are carried out, according to the laws and motives controlling them. They have no power, or will, to do more.

Man was, however, intended by God to possess this higher gift and faculty, to be above every other manifestation in the scheme of his creation, to carve out his own moral and material end. He has placed before him both good and evil; he is warned against evil-doing, exhorted to righteousness and then left to follow the dictates of his heart and conscience. Thus, when the soul returns to its "homeland," it is rewarded or punished according to its deeds or misdeeds on earth. God restrains himself from helping man to form his resolutions, he abstains from interference with the exercise of the priceless gift of "Free-will" given to mankind. It has occurred that God has, under miraculous and wonderful circumstances, interfered with the exercise of the free-will, but these were very rare exceptions. When Nebuchadnezzar cast Shadrach, Meshach and Abednego into the fiery furnace, God delivered them, as it did not entail a question of a human being's free-will to do so; to have delivered them from the monarch's hand when exercising his own free-will would have entailed interference. It was for this reason easier for Daniel to be liberated from the lions' den than from the hands of his enemies. Man's behaviour, even when evil, is his own responsibility. God will not divest him of his "selection"; lions and furnaces have no "selection," hence God freely intervenes. There is then no status for the question as to why good and evil are not immediately dealt with from on high. Were the case otherwise, then men would serve

themselves and not God, there would be no good or evil, only calculation and caution. A man could be "careful," but never disinterested. If rewards and punishments were immediate, who would not be "virtuous" and who would sin? What would happen to God's test of man's heart and soul? It is that God did not wish to eliminate his test, that rewards and punishments are reserved for the future life. If God does, on occasion, pay in this world, then it is a great exception, occurring under apparently natural conditions, and in such a manner as not to interfere with the further and unrestrained exercise of the "Free-will." Our sages laid it down in tractate Avodah-Zara that it might be supposed that stolen corn should not sprout, illicit sex-unions not be blessed by offspring, or idol-worshippers destroyed during their blasphemous devotions. God, however, has decreed that the world and life must proceed in its established routine, nature and law taking their course everywhere in order not to interfere with man's free-will. The only thing is that those who have transgressed against the teachings of God will be held to strict account for their misdeeds in the world to come.

Further on, the question as to why all does not always proceed well with the righteous, whilst the evil-doer appears to flourish, we must observe that the latter cannot be asserted, or yet that the path of the pious is always beset with thorns. We frequently see that the wicked attain neither honour, advantage or profit from their ways. Even when this does happen, it is but for a brief and fleeting period; they seldom end well. Sinners are not usually men of vitality and glowing health. If they have an advantage in one direction it is more than deducted on another. On the whole they are not to be envied. The life of the righteous is sweet; he lives in contentment, and his ideal and clean life tends to joy and peace of heart and soul. Even when the good man is lacking in one direction, he is amply super-compensated in others. Neither the rich or the poor have all, and touch the extreme border of joy or misery. None of us, good or evil, have complete earthly happiness. Each of us, in his little way, blends joy and sorrow; we all lack and possess; forego and enjoy. Pleasure, hope and grief are inter-

mingled into an amalgam, called "life." The conqueror and the peasant live out their allotted span and the end is the same. Not those who, at first sight, appear to prosper and be happy always enjoy true tranquility. Many are often so considered, but in his heart many a man knows how deceiving appearances can be. One often envies the unfortunate under the impression that true joy is theirs. The breast of each man holds its own bitter secrets. The condition of the righteous is always better than that of the evil-doer in the same position.

The former thanks God for that which he has given him and his content with his lot. Even when things are not proceeding well with him, he knows that "What God doeth is well done," that suffering and poverty atone for his sins; his faith and hope are a healing balsam to all his wounds; he hardly perceives his privations. It is not so with the evil-doer. As he lacks confidence and hope in God, he suffers bitterly and hopelessly; he is soon cast into doubt and care; the slightest misfortune or anxiety unbalances him; he becomes so crushed that his life often passes, and he perishes in grief and sorrow. The joy that accrues to the good man from his good deeds and faith, his service of his Maker, performed in fear and love (which can only be carried out by a pious man) is so great as to transcend all earthly pleasure and is not understandable to the evil-doer.

One thing is positive; none in this world, neither saint or sinner, lives out his life amid mere pleasure. Were one to recapitulate the actual joy experienced in a life, it would but amount to hours; at the very most, days. If we, however, compute the periods of difficulty, labour, grief and care, disappointment and pain, the greatest portion of life becomes easily accounted for. Often does one toil for weary years in the mere hope of a single hour's bliss. The seeming joys of life are transient and vaporous, as if they had not existed; vanity of vanities. God has particularly made these dispensations in order to teach man that he lives not for this world alone. He lives for a nobler end; this world is but an ante-chamber to a future and eternal soul-life. Had it been the "be all" and "end all" of life, then

it would be a round of pleasures and joys. There would be no struggle for existence; grief and pain would be unknown, and all would be complete, perfect and good here below. Since, however, life alone is no aim or end in itself, but merely a preparation for the "aim and end," it is a stage of test and trial; each and all of us is tried and assayed by God, one with wealth and another with poverty, one with joy and another with sorrow, in order to manifest whether he will depart from the straight road or not.

Each has his meed of happiness in order not to eliminate the desire to live; one may have his compensations, rendering life even possible, in the form of wife and children and a happy home, another in wealth, or yet in strength and wisdom or other gifts of equal value; all tending to make the passage through life at least bearable. Each has his anxieties in whatever position he is called upon to fulfil.

This question is far from new or original. It has been much debated in our ancient literature, and from the innumerable explanations to hand, we know that (1) What appears to be evil is often a blessing in disguise. Time frequently leads us, in the light of newer experiences and discoveries, to admit that the evil we deplored was far from the evil we deemed it. It has even been the initial stage of happiness and completion. The histories of nations as much as that of individuals is replete with illustrations. (2) God often deprives one of wealth and power, knowing that he or his children will fall into ill-doing on their very account. It is not a new experience to see those who are pious and good in poverty become the contrary in success. It is not always that a man is an evil-doer and therefore happy; it is rather on account of his happiness that he becomes an evil-doer.

We again see that a man is not unfortunate on account of his being righteous, it is rather that he is a good man because he is unhappy.

(3) There are cases in which a virtuous man appears to suffer, because God wishes to prove his piety to the world; thus to prove to the world that one can be good and suffering without murmuring against God and his dispen-

sations. God shows us, by the medium of such men, that there are those who do not murmur against His laws or sell their eternal birthright for a mess of pottage. God will, however, amply reward the one who accepts his life in resignation and humility.

(4) We are taught that where a righteous man can foresee evil and exhort those who would execute it not to do so, he is morally responsible for them, particularly with his own family. If he can prevent evil-doing by a whole community and fails to do so, he is punished for them all. If one can prevent an evil thing for the whole world, and does not do so, he is morally responsible to God for them all.

(5) It must not be overlooked that God, in his inscrutable wisdom, often substitutes a milder for a greater punishment. Poverty and misery often stand in merciful lieu of a death prescription. One's hour on earth may have arrived, yet God out of pity or being entreated, changes the smaller for the greater punishment due to be awarded. One's poverty cancels a death sentence from on high, and suffering atones for greater possible suffering of oneself or children.

(6) The most righteous man may, on occasion, do an evil thing. "There is no righteous man on earth who doeth always that which is good, and doth not sin." This can be contrarily applied to the evil, for there is none so evil but that he does not, on occasion, do what is righteous, if even unintentionally. But God proceeds with justice, and pays each according to his works. He even rewards the good deed of a wicked man and does not pardon the evil deed of the pious one. Thus, as the majority of the actions of the wicked are obviously wicked, his account for payment for his few good deeds is settled in this world. He seeks happiness and pleasure on this earth, thinking of no future life, and is therefore paid in the manner he wishes. But as the virtuous man works for the future life alone, and the pleasures of this world affect him but little for that reason, he is punished for his few misdeeds in this world, and his reward is reserved for the next. "He repayeth his enemies, as he sees fit, in order to cause him to forfeit

the future world. He does not delay payment unto his enemies, but renders it to his face." (Deuteronomy 7, v. 10.)

(7) From the point of view of the Cabbalists, the question of the worldly states of the good and evil involves no contradiction or difficulty. They know that the sinner is not always punished in the future world with Hell; the soul of the sinner is often sentenced by the Heavenly Tribunal to return to earth in another form in order to alter his conduct and to atone on earth for sins in an earlier life. (This procedure occurs from two to three times.) It also happens that a righteous man who has committed an evil deed is sent back to work out his salvation anew, and suffer whether bodily or in the business of life, until reparation has been made. It naturally follows that each is dealt with, and his judgment pronounced in accordance with his earlier actions. It thus arises that those who, in the first incarnation have trespassed some law, undergo a period of chastisement in the second incarnation. Those whose sins in the first incarnation have arisen through wealth, strength and luxurious pleasures, must be tested or punished in the second incarnation by poverty or bodily suffering. This explains why a righteous man often suffers on this plane; he has returned back to earth to be purged of sins and evil-doing committed in his earlier incarnation. When we see an evil-doer who appears to prosper on this earth, he has probably been a righteous man in his earlier avatar, but not a completely righteous man, having had some weaknesses and vices. His soul has been sent back to earth to purify and amend itself. Then it has happened that, in the exercise of his free-will, he has become a sinner and still further vitiated his heavenly claims. Yet the good deeds performed by his soul in the earlier incarnation are not denied, and he is receiving his due reward in this world.

The Cabbalists also explain in a similar strain the frequent birth of partly-formed and deformed children, cripples, abortions and the like, and the death of tiny little children who have perished in their early infancy. Also the dying of the tiny children of righteous men, where

both parent and child are blameless and pure. How often do we hear it asked, "What has this tiny, innocent child done to merit death or congenital disease and deformity?" The truth is that these souls have sinned in earlier lives and have been returned in a new body in order to receive their allotted punishment in their present defective frame for their misdeeds in a previous frame.

Many Cabbalists and Saints have written that those who suffered during the Inquisition, the Crusades and the massacres of the Middle Ages, and had the glory of martyrdom for the Jewish faith, were souls which had sinned during the existence of the Temple, with idolatry, murder and adultery and all the sins enumerated in the messages of the prophets and the sages. Their sins were not obliterated until they had returned to earth to suffer for them at these times. (This view is a short excerpt from the deep and ample writings of the Cabbalists, based upon intelligence, and derived from the traditions emanating from the patriarchs and prophets, and supported by many passages in the Bible. The principle of re-incarnation was believed by prophets, wise men, men of divine inspiration and many philosophers in every generation and in many faiths. Although idolatrous faiths have misapplied these teachings and given them a base and a mythological colour in precisely the same manner as they have perverted other noble teachings and dignified precepts, they cannot affect the truth and reliability of this principle of belief in its pure and pristine form. It is as with all things, "The righteous walk, and the wicked stumble therein.")

CHAPTER XIII.

PROFESSOR: "It is well established that God punishes the body and soul together in the future world. He also rewards together. This is an accepted axiom in the Jewish faith. For one cannot sin without the other, and cannot do a good act unless in conjunction; the soul cannot escape punishment or miss reward by referring its actions to the body, or vice versa. But as we know that the body remains on earth after the soul has flown, and decomposes in the

most physical sense, how can it be said that it participates with the soul in reward and punishment? I would appreciate your explanation."

RABBI: "The soul is the pure, eternal spirit, נשמה which is in itself a portion of God from on high ('And He breathed in his nostrils the breath of life, and the man became an ever-living soul') possessing intelligence, speech and tendency to goodness, prepossessing man and preplacing him above all other created beings, endowing him with free-will. This soul resembles the human body in possessing a similar number of parts and portions, but of a spiritual, in place of material, character. Every bodily section envelopes a corresponding spiritual section, and each portion of the soul lying enveloped in the bodily sheath gives life and power to its earthly complement. The main seat of the soul is in the brain, from whence the intelligence and power of judgment emanates; the second main seat (נשמה) lies in the heart, from where the emotions and sentiments radiate and find expression, as also the human impulses and desires. The less important functions find place in other portions of the human frame, in accordance with their need of power and activity. Man has also, from the beginning of his development, a simple spirit רוח (of a lower order) and a functional quality of soul called "life" נפש החיונית which is the impulse of our physical being, common also to the animals. These two latter impel movement, sensation and sensibility and also conserve the process of growth and physical development. The ordinary spirit רוח finds itself in the left side of the heart, and נפש החיונית in the liver and partly in the blood. Thus we read in Leviticus, "For the soul is the life of all flesh, the blood of it is for the life thereof: therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh: for the life of all flesh is the blood thereof" (Cap. 17, v. 14). From thence proceed all human lusts, all that is coarse and fleshly, all the grosser instincts. When the soul enters the body it mingles its nobler parts with all its coarser ones. The will of the soul that forms the free-will is also bound up with the will of the animal spirit of man. The animal spirit also possesses an instinctive power of will

and cunning in compensation for its lack of intelligence and to enable it to protect itself and carry out its instinctive desires. Thus the heavenly and earthly powers and functions combine and 'become one flesh,' figuratively speaking; blending like husband and wife, yet still capable of possessing different outlooks and wills. The heavenly soul builds the inclination to good and seeks but to follow the injunctions of God. Its physical position is the right side of the heart and brain. It clings to its pure faith and always tends back to its sacred root and origin. The animal instinct and function lies in the left sides of the brain and heart. and impels to the inclination to evil, and attracts to the coarse and bestial. The intelligence tends more to the right than the left side; it seeks rather to justify the sacred and upright. It is, however, as with all other functions of the soul, subject and amenable to the decision and character of the Will. Truly has the wise man said, 'All things go according to the Will.' When the Will of the lust and bestial instinct prevails, all the limbs and faculties proceed to its aid and to the carrying out of its desire. Even Intelligence abdicates his throne and provides counsel and means of execution or justification for its wicked deeds. Intelligence becomes the advocate who defends him against the moral critic and even against the protesting voices of his conscience and better nature. It is precisely like an advocate who, for payment, defends the criminal, fully well knowing him to be such. When Intelligence is bribed by the left Will of Lust, he defends it, though fully conscious of its sinfulness. We read in Deuteronomy (Cap. 16, v. 19): 'For a gift doth blind the eyes of the wise (Intelligence) and pervert the words of the righteous.' The Lust is the Corrupter of the Will which later influences the Intelligence (as foreseen). The Intelligence has also two parts, a good and an evil; we find the words, 'The fear of the Lord is the beginning of the wisdom. All who do his commands have good Intelligence' (Psalm 111.) The Intelligence leading to evil is called "Cunning" or "Subtil," as we find in Genesis 'Now the Serpent was subtil.' When the power of good prevails in the Will, then

all the limbs, parts and functions run to its aid to do, and aid, good.

"When man dies, his heavenly soul takes the power of the whole body (which is the earthly spirit creating the sensation and power of perception) into eternity. Even after death the soul is not parted from that earthly element with which it has been so long bound up. This, together, forms the integral man, since the earthly powers are the source of all bodily activity. It is but the outer covering, the coarse mantle of flesh, that remains on earth. In the soul world earthly wrappings are unused; one is enveloped in therial and zephyr-like garments. The righteous man who has amassed virtuous deeds and good actions becomes a beaming vesture of light, which is also named the 'Vestment of the sages' חילוקא דרבנן . The soul, spirit and higher body-power sit in heaven and radiate in the glory of God, enjoying the greatest and most inconceivable heavenly pleasures and ecstacies. Our sages have truly remarked "All our prophets have been unable to envisage more than the Messianic period; the joys of the future world cannot be visualised or imagined by any human being." The sinner again receives filthy garments, as we find in Zechariah (Cap. 3, v. 3), 'Now Joshua was clothed with filthy garments,' this being but a symbol pointing out that he was bearing the sins of his children who had sinned and not been rebuked by him. Each one receives his filthy garments according to his misdeeds, and feels and suffers by the same physical processes and sensibilities as those with which he sinned and merited his punishment. He experiences the precise sufferings as in life itself, although his 'outer garment' is a different one. The changing of 'garments' does not alter his state. There is no difference in the process of changing of garments any greater than were a man to change his earthly clothes, remaining the same person despite his clothing. That is what was meant by our sages in saying that the body and the soul are judged together and held equally responsible, whether for punishment or whether for reward. For the higher-body faculty that the soul takes with it after death, possessing

all the functional body powers, is itself the 'body' or 'being.'

For the Lord is righteous in all his works.

"I consider that the truly wise man who will reflect deeply upon this explanation will discover the real and abiding truth of the matter."

CHAPTER XIV.

PROFESSOR: "I would indeed like you, Rabbi, to express your opinion about the principles enunciated by Darwin, without troubling yourself to elaborate the details. This author says that the plants, creatures and animals known to us at present, have not eternally existed; one species has generally proceeded from the various other ones. From the tiniest micro-organism up to the highest known human development the origin is identical. All their differences are but variations from type such as have developed by gradual, imperceptible stages, covering millions of years. These varied creatures gave place to others again varied from the common stock. The changes and developments proceed very slowly and by a long process of ascending evolution. Each stage shows a tiny transition, and this continues until, in the very latest specimen, we find the original indications so far removed as to make it difficult to believe that there is any trace of the original in its composition. This whole programme of development springs from the struggle for existence; the necessity under which each group finds itself. For example, a certain species of fly finds itself obliged to live in water; it gradually becomes a frog as the result of its altered conditions of living and environment. The beasts, birds and fowls, who were only able to obtain food by extending themselves to their full height and reaching above them, gradually develop long necks or beaks and bills, enabling them to secure the only nutriment accessible to them. Lungs, peculiar stomachic graduations, strange, stabbing, insect-turning or sieve-like bills and beaks are adapted to the manner of feeding, filtering, rending, etc. The distance between a man and a micro-organism is only so great when one compares the two without

any intervening object. There are, however, so many other organisms, hundreds of intervening rungs in the evolutionary ladder, and the "difference" continues from rung to rung, from the micro-organism to the man.

The first living form is the monad which has but one protoplasm or cell, an amoeba, and these are to be considered as the prime source of all life evolving upward to the ape and then through that great stage, to man. Darwin divides all classes of life into several main categories or types, which have remitted themselves from their own predecessors by means of variations. One main category is devoted to worms which are found in the human intestines, being but one grade higher than the original monad. The second main category are star-fish, a water-being, whose body is contained in shreds or particles like the ray of a star. A third type is accounted for by the invertebrates which live in hard-cased, shell-like coverings, frogs, tortoises, snails, crabs, etc. A fourth class, arthropods or condoylopods, possessing flexible feet, to which belong the endless classes of insects, reptiles, bees, flies, spiders and the like. All these creatures sub-divide themselves into hundreds and thousands of classes, and then we arrive at the highest and most important branch or type, the Vertebrate. Each succeeding class shows more difference and is a stage higher in its development, to such an extent that the great-grandfather cannot be recognised in his great-grandchild. For instance, the present-day civilised European has advanced so far from the oyster or worm as to be unrecognisable, let alone to his nearer relatives, such as the crab, fish, crocodile or dog; man bears the greatest resemblance to the ape; these, however, cover very many types and possess tails, concerning which Darwin has some very interesting theories..

For instance, "How did man lose his tail, since he must have possessed this from his Simian ancestors? Well, the ape of a certain class, seating himself upon his haunches, gradually discovered his caudal appendage to be in his way, devoid of use, and certainly not ornamental. Determined to rid himself of this eternal embarrassment, he commenced to strike and rub it upon the ground until one of the twenty-four sections composing it was worn away, then more sections fol-

lowed the lapse of endless periods, and the reduction began to be so manifest as to render it invisible to the naked eye, only the basal joint remaining to man."

RABBI: You must not misjudge me, Professor, nor assume that I am moved by motives of jealousy in seeking to criticise these theories; or that I am jealous of the illustrious lineage claimed by Darwin and his votaries when they point to dogs, apes, crocodiles, etc., as their forbears. You must not attribute to me anything but a sincere desire to defend the work of God, as made manifest in his creation, in seeking to expose the ludicrous fallacies that have acquired for themselves by dint of persistency and learned jargon a status of a religion, despising its "disbelievers" as heartily as has ever any creed, however narrow or intolerant. How can the modern man, imbued with lofty motives as he is, slay and cook, prepare and devour his lineal ancestors—the cow, the ox, shellfish? How can he neglect his own kin, unmindful of the teaching and "Thou shalt love thy neighbour as thyself"; leaving cousin-dog to sleep in the yard, underfed and exposed to the elements? How can he seek to destroy and poison brother-rat, whilst he lives on the fat of the land. Why be the cannibal and slay uncle-duck, stuffing him to give him a better flavour? Fancy organising expeditions to unearth, slaughter and flay grandad-alligator!

From the Mosaic point of view, he is entirely devoid of moral conception. Firstly, they overlook the injunction, "Honour thy father and thy mother"; and secondly, as already said, he takes no count of the command to love his neighbour as himself. My modesty as a disciple of the Hebrew teaching prevents me from claiming such brilliant pedigree as is claimed by the Darwinists. I am simply one of those of whom it was said, "And God made man in his own image." From Him I derive my soul, and my bodily descent from the Patriarchs and the Prophets of Israel, leading again back to God.

I am not influenced by the mass meeting of the monkeys (reported in the joke Press) who, during the war, assembled in council to protest against the followers of Charles Darwin claiming to be their descendants. "No!" cried

they, "we resent having grandchildren imputed to us who are so un-monkeylike as to exterminate each other in colonies, steal each other's territory and make laws condemning all losers to slavery. We want to 'cry down' these contemptible people who make the name of a monkey a scoff and a byword among other honest monkeys. We know not of the trickery, falsehood, conjugal infidelity, greed and rapacity of these alleged 'monkeys,' strangers indeed in spirit and in kin."

You, Professor, are asking me to expound to you the religious point of view, and I must reply that there can be no question of this. God has written in Genesis that He created each kind of grass, plant and tree separately. Every class of fish, sea animal, reptile, bird and quadruped was formed in its class. Man was, again, specially created, and endowed with a soul and a power of speech, intelligence and free-will, and on this account is described as being formed "In the image of God" (meaning that his superior status in the universe is due to his differentiation from the lower creation and his possession of a mind, a heart and an eternal soul). Man, being the goal, aim, purpose and crown of creation, was appointed its lord and enabled to produce and use all necessary to his sustenance.

Man was, however, not simply enthroned above creation as a mere privilege entailing no responsibility; his work was to carry out and obey the commands of his Creator. We only know of six days of creation, not of six million years of evolution that are, to say the very least, questionable. There can be no possible comparison between these two standpoints; we cannot be called upon to decide between God and Charles Darwin; this is too ridiculous for words. Judged even from the point of view of human knowledge, the theories of the latter invite this. I can quite understand the expression current among a distinguished circle of German scholars describing Darwin as "the greatest clown of his age." He has offered the world a great insult; he has lowered man to the final rung of contempt and disgraced the name of the learning in which he utters his incoherent theories. Hegel reduced philosophy to a standing joke. Hegel has degraded

philosophy in denying not only the existence of the world but that of his own ego. And Darwin achieved the same distinction for the nature research of his century, leaving material for the good natured contempt of posterity.

Nature has her laws which she cannot surpass, and, whether according to nature knowledge, human experience or history, we must say that no plant or animal has at any time existed possessing the power of altering the natural law and, by assuming other conditions, transform itself into another class or category. They have neither power or will to become that which they are not. Our sages truly said (Chulin 60a), " All beings were created in accordance with their nature and spirit, and in accordance with these were their bodies formed "; the size and appearance of each creature was decreed at the creation, with their consent; none of them wishing to be other than themselves, in their full forms. The frog will not aspire to become a mouse, he is content to apply his own powers and functions to exist. The fish does not aspire to the status of the crocodile; the cat does not attempt to bark, protect his master, take part in the hunt or trace thieves. The cow and the bear do not imitate each other, nor are they envious of their different spheres. Each is supremely content with his position, his nature and his characteristics, and form of being. An invertebrate cannot transform itself into a vertebrate during however tremendous a period. Lung, limb, dorsal growths, new body forms do not happen; they imply a creator. The struggle for existence cannot produce a pair of wings on the human body, however useful they would be; man is driven to exercise his inventive faculty, he cannot hope for a corporal reconstruction. Man might wish for the keen smell of the dog, the sweeping eyesight of the eagle, the faculty with which his wings endow him, the ability of the cat to see at night, a pair of eyes behind him in order to avoid being fallen upon, the gift of the fish for submerging itself, the strength of the lion or the years of the elephant. Man himself, mighty and alone, lord of creation, possessing all at his feet, surveying and disposing of all, cannot create himself these faculties, members, powers and gifts. Then

how can the tiny tadpoles, monads, amoeba, protoplasms, cells, formative organisms meet their diminutive requirements by bodily readjustments, expansions and entire re-creations, however gradual? Why did the mouse elect to be a mouse and live in terror of the cat? Why were not all mice and cats able to act on the offensive? Why did not the dove elect to be the hawk, pursuing it? The little bird, an eagle? If the election of their being was at the disposal of animals as a result of the struggle of existence, why should the most of them deliberately choose to be birds and beasts of prey, thus aggravating the bitterness of their environmental struggle in place of becoming free monarchs of the woods? Why did not the half-covered birds (shivering in the chilly blasts of winter) choose the plumage of the ostrich? If the monkey and other mammals have cast forward, what was the process? Why did he exchange the warm pelt for the necessity of purchasing clothing? The free menu of the wood for the struggle for food? The grinding incisors for the dull ones of man? The shelter of the jungle for the roofless hut of human poverty? The necessity of cooking its nourishment? The congenital power of walking? Why did he exchange a sound, sturdy body, impervious to human ailments, for that of a weak and defective human? I do not consider it necessary to employ further arguments. Surely any intelligent man will now perceive from my little satirical excursion how utterly foolish, devoid of reason and probability, how completely imbecile is such a theory. To speak of tremendous periods of time is an old artifice of those who cannot offer concrete historical, sociological or scientific proofs. The doctors of the Talmud quaintly said, "He who desires to lie, speaks of remote periods."

You would surely then not seriously ask me to bring these follies upon a standard with the Jewish tradition. All kinds of plants and created beings invariably reproduce themselves in unbroken accordance with the manner adopted by their remotest forbears, human or natural. If two different animal or plant classes were to be paired their product could not multiply itself; the hybrids of animals and plants cannot germinate.

In regard to Darwin's statement to the effect that the Ape gradually eliminated his tail by constant friction, we are inclined to ask the reason for its existence in the first case, seeing that it was not required? Whence did he originally derive it; again, assuming that he had reduced it, it is obviously a "non sequitur" that his descendants should be born tail-lessly. Modern knowledge has established beyond cavil that bodily ailments (a few blood-complaints and mental deficiencies sometimes, only, excepted; and these diminish in each generation and are rapidly extinct) are not transmitted from generation to generation. Providence gives each person a clean bill of health, with which to begin his earthly career. Whatever failing or infirmity one may possess, it is not inherited by his generated species. Instance the cases of the halt and lame, the blind, those who are maimed or deprived of limb and function, as happened during the Great War; their children are normally born, possessing every member, faculty and function possessed by others.

A further illustration may be safely derived from Circumcision; regardless of the fact that the Jewish people have practised this rite upon their infants for at least four thousand years, they—and the Mohammedans, who also adopt this rite—are born uncircumcised, and the rite has to be performed in every instance. The exceptional cases in which Jewish or Mahommedan children are born in what amounts to a circumcised condition, are no more numorous than those applying to Christian children. This all tends to clearly demonstrate that, friction, or even cutting, does not perpetuate the absence of a part in a species; certainly not in the abcission of a monkey's tail.

Another strong plank in Darwin's "Natural Selection" platform is the variation of colours in the human skin, and the different forms and statures of peoples. But research has long established that these variations spring merely from climatic, water and other conditions of environment in which one finds himself from birth. Even Europeans who settle in other parts of the globe assume their corporeal characteristics in the course of a few generations. Take the cases of the descendants of those who have resided for many generations in China, Japan and the West Indies. This applies also to

animals, birds, etc. How easy it is to direct one's attention to the mere domestic cow, born in lowland territory, and its comrade born in highlands; there are indications of the difference in birthplace in their nature, appearance and habits. Warm or cold districts leave their marks on animals reared in them.

The existence of so many species of minerals, plants and created beings each a step higher, and further developed than its predecessor, and of so many species hovering between two clearly marked classes is the special work of God, intended for purposes which are often unknown to us. As we ourselves "develop" we slowly but surely arrive at the means of apportioning and appraising them at their intrinsic value. The naturalist has little difficulty in understanding the necessity of almost all known to him. The Creator has created both good and evil; nothing is superfluous. As in a well-regulated kingdom, there exist Doctors and Teachers and Nurses and Chemists, Workers of all classes, so co-exist, Judges, Police, Executioners, Warders who flog; each in his function. Thus has God created in his animal and vegetable kingdom good and evil. The supreme wisdom has foreseen all that is necessary. If our mental vision has not succeeded in grasping every use of every existent thing, we may be sure that the march of time and knowledge will clarify our difficulties, and, incidentally, penetrate our hearts and souls with a still greater reverence for the Creator. Those things already known to us make clear His profound wisdom, organisation and foreknowledge of utility. I will go further, and assert that to the naturalist and scholar, there are no "accidents" in nature; nothing is sporadic or fortuitous, and nothing has created itself, or evolved from its own power. When we consider how miraculously everything has been calculated, how each purpose has been foreseen, everything sequent and consequent classified and intended for some definite object, how all are regulated by natural law, each possessing its precise nourishment, we can readily gather the presence of the Divine hand. All these far-seeing and far-reaching laws prove the existence of a lawgiver.

From the created things we must perforce deduce their Creator; from the plans and purposes we infer the supreme

wisdom. Everything has a measure, weight and border; a law, a power, a function and an ordered place. Precisely as the heavens are ordered, as a star or a planet cannot hasten or slacken its course, deviate from it or alter its habits, according to its individuality, so are the processes of this world controlled and regularised; each has its exact calling and cannot vary itself from the command originally given to it. Just as surely as we cannot say that the great Earth has evolved from a speck of dust, we cannot say that hyssop and cognate tiny plants have developed into the huge trees and the monads " developed " into the great animals and creatures. Nothing can translate to something that which it does not itself possess. He who possesses but one small coin cannot give away millions of the same coin. The naked and shelterless cannot distribute palaces and silken robes. So the one-celled monad could not give to her higher " developments " powers and functions and members she had not in her gift.

Human beings have never sprung from Apes and will never do so. The contrary may happen. Our sages explain in the Medrash Rabba (Genesis, Cap. 23) " The generation of Enoch were the first to worship idols and address them in God's name; their punishment was to lose the beautiful form which God had given them and to resemble monkeys in their appearance." A similar instance is related in " Sanhedrin " (109, I). Mankind and animals do not spring from worms and cognate beings; it is, unhappily, the contrary, they turn into worms after death and decomposition.

Our commentators say that *God has created links between the different kingdoms of nature*, connecting them together. God needed such creatures, but they have no relation with the principles of development or natural selection. Between the two kingdoms of earth and plants God placed the polyps and coralline animals. There is a nexus between the plants and the living animals, in a plant which lives and has the power of movement. This is the fly-catching plant, "Dionäe," which spreads out its leaves to attract flies and immediately closes them upon its captive, whilst drawing forth their moisture.

Then we have the " Mimosa " flower, which moves its stalks and leaves when touched; it also moves itself about at sunrise and sunset. During the day its stalks and leaves are open and apart; at night they draw together. Motion is also apparent in the flower known as " Desmodium Gyrans," as well as the " Spongien." There is also a nexus operating between plants and living creatures; this takes the form of a fowl which grows on a tree and hangs therefrom by its beak or bill. (Compare Yoreh Deah, Cap. 83).

There is, again, a link stationed between inanimate things and living ones; that is, the mouse born, and proceeding, from the earth; it does not generate. This is as we read in tractate " Chullin " (page 126) and " Sanhedrin " (91, a), " This has remained as a memory of the work of the creation in proof that all living things were created from the earth, for we read in Genesis (I. 24) " And God said, ' let the earth bring forth living creatures.' " Here we have sterling evidence against those who assert that living creatures were never born from the earth, and that only sentient beings could produce sentient beings. Link, the German naturalist, says in his work " Die Urwelt " (Part I, p. 327) " There is a certain mouse in Egypt, in the province of Thebes, called by the Egyptians ' Dipus Yakulus ' (in German ' spring-maus ') of which the forepart (head, breast and fore-feet) are well developed and formed; the hinder part consists of clods of earth, and in a few days this becomes transformed into flesh." The celebrated Roman naturalist, Pliny, who lived about eighteen centuries ago, issued a ponderous work of thirty-seven tomes, in a sort of alphabetical order, dealing with every branch of human and natural activity. He tells us in his eighth part (Chapter 84) that the great water-floods of the Nile often throw up small mice, which have their first origin in earth and water; one-half of their bodies lives and moves, whilst the other half is still mere earth.

God also created a being, midway between a beast and a fowl; it is a quadruped, with a bird's beak and produces eggs. A further creature stands between a fowl and a reptile, a winged mouse, the Bat. We have also the existence of a further phenomenon, between cattle and wild animals—the

Tachash ת ח ש . This animal is now extinct, but was well known in the time of Moses. There is however such an animal at present extant—the Buffalo. We have again beings partaking of the joint natures of animals and fishes. The Siren is human in the upper portion and fish in the lower. We also find a being known as the Hermaphrodite, partaking of both or neither sex; this phenomenon is not confined to human beings, but is found among animals of all species. Domestic animals exist representing a stage between " Clean " and " Unclean " animals; they have but one indication of the " clean " animals. They either chew the cud, or have the cloven hoof. There is also a similarly transitory stage between certain fishes; those having only fins, and not both fins and scales. God has further created a being, marking a stage between the animal and the human; half man and half animal in form, that is to say, the Ape. It is a link between the two. Man himself is a nexus between heavenly and earthly beings. He is formed out of the earth, consists of flesh and blood; he eats, drinks and dies like an animal. He, however, possesses an eternal soul, has intelligence, free-will and other qualities appertaining to celestial beings. His body is, thus, a link between heaven and earth.

There was, however, a closer link between animal and man than the most highly organised ape—the serpent. Before it was accursed of God, it was more developed than the former. It was a wise, subtle and cunning creature, possessing the power of speech and walking upright. Whereas the spirit of man is an emanation from the Divine, that of the serpent sprang from dark sources, its nature was Satanic. Despite its powers and resemblance to man, it was still but an animal. We read in the Book of Genesis, " The serpent was more subtle than any Animal of the field." Despite its human gait and power of speech, it had no relationship with man.

It is not the limbs, the form, the power to walk upright, that make us human beings and distinguish man from all other forms of creation. No! a thousand times, no! It is because he is of Divine origin, and that his soul is eternal and from the Holy fount, and that he possesses high qualities and powers, a free-will, that he is the crown of creation, and

appointed as lord of the world. All created beings were formed with the purpose of being useful to man, and on man's account; we human beings were again created to serve God. Man is the highest form of creation, able to draw near and be beloved by his Creator. If he, however, uses his free-will to choose that which is evil and wrong, he becomes the lowest being in the scale of created things; he can drown in the lowest abyss, or exalt himself into the greatest altitudes of perfection, and become God's darling. We read in Psalms (49, 21) " Man that is in honour (possessing God's supreme gift of an eternal soul) and understandeth not (to follow the virtuous path) is like the beasts that perish." Our sages tell us in Midrash Rabbah that " When man is worthy, he is the highest thing in creation; when he is evil, he is less than the worm."

We are taught in our sacred writings that God made man a microcosm of the greater macrocosm of the Universe; for this reason he is often described by holy authors as " The world in small." Man sublimates in himself every stage of all the beings that have preceded him. We have this borne out in an ancient Cabbalistical book entitled " Asoroh Maamorous " (Heading 9), and in the Zohar (Parshas Touldous, p. 134). Here we read that for every part in the body of man, there is a corresponding class of animals. Just as man is divided into parts, each higher than the other, yet building one complete body, so is the world united; all created things are an equally important portion thereof, standing near and above each other, dependent yet interdependent. When all are harmoniously welded they form but one body."

The Cabbalistical works inform us that man contains all the parts of the elements, plant life, animal and human life. The construction of his bones is like to the mineral world. The form of his brain and its ramification, the spine, with its nerves and ganglians, resemble a tree in growth; the blood-vessels and their nerves and pulses belong to the living world. But man stands above all on account of possessing a soul, a divine spirit, a power of speech, and other finely-wrought powers and qualities connected therewith and not owned by animals. Man is also called " The small world," since, from the beginning of his being formed in the matrix,

until he is ready to be born, all stages of beings are marked in him from the beginning of the creation of plants and living beings, from the simplest uni-celled organisms stage upon stage, from the smallest to the greatest. Even those species destroyed by God and no longer extant are also present in this manner. When God was creating Adam, he provided him with a tail, before he had completed his task; after, however, implanting into him an eternal soul, he removed it from him. This was in order to show him that he who did not possess a Divine soul was comparable to an animal. But the moment that the eternal spirit enters him, he is no longer animal but partaking of the divine. We read in the volume Elyohu Rabbo (the teachings of Elijah the Prophet) "And the difference between man and the beast is bodily nothing, since the latter also possesses blood and flesh and bones, and lives her earthly period on the world, like man. Her body is transformed into dust as surely that of man; he is only superior to the animals in his pure God-like soul, which springs, without intermediation, from God himself. This gives him the 'Image of God.' If his deeds are worthy and holy, they exalt him above all beings."

We must know that every living being, every form of creation, has a sort of spirit that maintains it; even the animal world has a lower form of spirit or proclivity which supports it. Were it not for this, its existence would be null and void. Magnetism, electricity, attraction and other forces proceed from this spirit, and are its manifestations. The growth so visible in the vegetable world, the power that expands and develops, springs from its own spirit. Each spirit has its own particular character, and is adapted to the body, enabling it to fructify itself. We notice that plants and growths differ in size, colour, odour and appearance; this is effected by the variation of the spirit they possess, or rather, which possesses them. Every class of growth has its own particular class of spirit. In the smaller kingdoms we see a special class of spirit-value enabling them to meet their requirements and purposes; in the larger ones the spirit-value is proportionately higher and more ramified. We witness a host of different flowers growing together; each, however, insists in preserving its special individuality, though sur-

rounded by so many types alien thereto. Each is neither influenced to the breadth of a hair, nor swerves to the millionth fraction of an inch, but proceeds with its own growth. The reason is not far to seek; the spirit with which it is endowed takes no heed of surroundings; it is *itself*. Obviously a not merely physical process of growth. Living creatures also possess the precise and identical, invisible, but potent characteristics. Their spirit, however, is of a higher order than that of elements and natural kingdoms. It varies according to the status and altitude of the being and is adopted to its requirements for development. It is calculated to meet and encourage the purposes for which it is destined. We frequently use the word " instinct " without being able to explain it in more than the most sparse and general terms. This is also derived from the manifestations of its particular spirit or " value." (Minerals themselves possess instincts, such as magnets attracting iron and pointing from the south to the north. Amber attracts straw and wood. The learned cannot explain why; it is merely the operation of its particular spirit.) It is, however, to be strictly remembered that the spirit of all below man in the order of creation possesses but an earthly and material spirit, pointing ever to the earth, returning to the earth, and functioning in the material sense. The order of progress continues until man is reached, when his spirit partakes of the Godly and the Divine. " And the spirit of the beast goeth downward to the earth " (Ecclesiastes 4). " Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it " (Ecclesiastes 12, 7). Man not only attains the highest degree of spiritual values, but embraces all the lower ones passed in the ascent; he even holds all the good and bad proclivities, instincts and tendencies of the orders beneath him in the creative scale. Man reflects all the spiritual propensities of the upper, and this lower, world. In creating his creatures God endowed them with their special natures; the lion he gave the attributes of bravery and courage, the leopard that of audacity, the fox cunning, the deer speed, the dog fidelity and flattery, the ape the faculty of imitating the actions of persons, the lamb artlessness and innocence, the hare timidity, the snake desire for vengeance, the dove marital loyalty,

the ant thrift and foresight, in making use of the summer to accumulate her food for the winter, and honest regard for the belongings of others.

The cock has an instinct of courtesy implanted in him, the eagle possesses paternal love, the raven mercilessness, the stork comradeship. Thus we see that God has given to every created class, a special characteristic and instinct. To man he has given them all. Man stands above all other forms of creation since God has breathed into him from His own spirit. Although animals possess souls and qualities and aptitudes, there is a great difference between these animal souls and human ones. Their earthly souls compare with those of men as a farthing rushlight to the blazing sun in all its glory and splendour. The rushlight, the tallow candle, are called "lights"; gaslight is called light, electricity is also so described; but can they be compared with the sun? So the qualities of man spring from the Godly, speaking spirit, that lives eternally; the attributes of the animals spring merely from the low earthly spirit which perishes with them. The animals have but one attribute, and are unable to vary their nature or follow an instinct different from that with which they are born. The lion cannot be fearsome and timid like the hare; the latter cannot assume courageous characteristics and oppose her persecutors; this is because they do not possess free-will. Consequently they neither merit reward or punishment for their good or evil qualities. They do not act on judgment or conviction, but automatically express the natures implanted in them by God. Their physical powers follow in line; the bee cannot spin like the spider, and the latter cannot produce wax or honey, and artistically distribute it into honeycombs. They cannot vary or cease their employments, their nature impels them, and they are but machines designed by their Master to carry out a certain prescribed task. The machine has not will or desire to vary the instruction of its maker, and continues with its production so long as it is not destroyed or prevented.

So also did God create the heavenly beings. The angels are purely spiritual beings; they also cannot vary their destiny or purpose. They have no free-will or power of selection. There are various orders of angels—angels of peace, angels of

justice, angels of righteousness, angels of mercy, angels of judgment, defending angels and accusing angels, angels of each race and people, heavenly ambassadors, messenger angels, praying and chanting angels, angels who avenge. None of these can act differently from the purpose for which he has been appointed; the angels of mercy cannot act as angels of judgment, and the angel of peace cannot take the place of the accusing angel. Our sages truly say that "One angel cannot fill two functions."

God has so fashioned man as to combine all worlds in him. He blends the nature and qualities of the upper and lower orders of beings; the earthly and the heavenly creatures. He has given man the bravery of the lion and the audacity of the leopard, the cunning of the fox, the vengefulness of the snake, the fidelity and fawning of the dog, and the timidity and fear of the hare, the shyness of the cat, the loyalty of the dove, the paternal instinct of the eagle, and hosts of similar marks and features of all the mundane beings. God has also given man the attributes of the heavenly beings, such as justice, righteousness, grace, mercy, sympathy, instinct to accuse or defend, to punish or to spare, etc. Not only do we find all these marks united in mankind, but he may possess contrary tendencies and contrasts. He can be courageous and timid, brave and fearsome, modest and unblushing, proud and meek, faithful and faithless, wise and foolish, loving or hating, just and unjust, to one peaceful, towards another quarrelsome, to one merciful to another stone-hearted, at one and the same time. His free-will enables him to choose between the loftier attributes and the lower ones. He can control, suppress and express the contrary tendencies in himself, whilst the animal can but follow out his natural propensities. What, however, transcends all these powers is his faculty of thought and the power of translating it into speech and to communicate his thoughts to his fellows.

Animals think and judge, even in consecutive order. They have, in certain directions, the gift of expressing their feelings and emotions by means of certain sounds; they can make their wants known, but even these phenomena are small compared with those evinced by man. The elevation of man

is truly on account of his power of thought, the higher and completed order of the same, and his mentality.

Man further possesses an attribute not possessed by any other creature—discontent. Nothing completely satisfies him; he is ever seeking to go forward, to realise ambitions, to make headway. God gave this mark to man in order to enable him to progress, to aim at the higher, to do good and improve himself both morally and materially. This lack of satisfaction with his position and surroundings, his prospects and environment, judiciously followed, can elevate him from the lowest rung of the ladder of life to the highest. If he applies it to worthless goals, he can easily sink to the level of the brute. A satiated animal neither asks nor desires more; we know, however, that "No man dies having achieved half of his ambitions." If he is hungry, he seeks satiety; if he has achieved much and is relieved of anxiety for the essentials of a simple life, he seeks pleasure and happiness, wealth, honour, power, fame, and other things. He is insatiable in his demands for earthly advantages, and falls therefrom often into sin and difficulty. Take even the case of those who possess enormous wealth and the means of indulging every whim and caprice, who, like Alexander of Macedon, or Napoleon, take possession of the world and all its treasures, having kings to bend low before him, and millions of persons prepared to carry out his slightest word, yet all his wishes and desires remain unfulfilled. This advantage owned by man above all creation, this original and fine impulse which goes beyond the necessary and the essential in marking his requirements, is also often an impediment, destroying the happiness of life and causes life to pass in wind and smoke of objectless follies. How different is it with he who follows this driving force in order to arrive at wisdom, goodness, and all the highest qualities of mankind. He mounts up to perfection, he will attain the eternal and changeless soul-goodness.

In reflecting upon this issue, it becomes clear to all that, despite the Darwinists considering themselves as the lineal descendants of apes, crocodiles, dogs and crustaceans, and various reptiles and species of vermin (although I do not wish to derogate from their illustrious ancestry) one must admit

the truth of the Torah, that God has created each and every species of living and inanimate thing according to its kind, and that each species is a miracle and a revelation of his power and skill.

What a proof against the integrity of the theory of development, that each sort and species possesses different members, parts, instincts and aptitudes. Their purposes and functions are all differentiated, and their spirit value is never the same. Their natural proclivities and shapes are fixed to finality, and cannot be altered. The man of judgment must rather perceive in the orders of existent things, the special providence and Godly wisdom, order and law of the Creator. Nothing makes itself; an animal has no resemblance to a man and can never become one, even in trillions of aeons. The ape is as much an animal as the Protozoic emanation, and the lowest forms of existence; they are as far removed from man as the other animals. The mere resemblance in figure, however near or remote, does not constitute the tendency towards manhood. Apart from the fact of men being differently created and developed, his embryology and period of pregnancy, life conditions and impulses, are different in every sense. His highest characteristic is that he possesses a high, wise and existent soul, emanating from the Creator Himself, and linking him both to heaven and earth, the higher and the lower creations. He marks himself out from the lower orders by his wisdom, intelligence, power of speech, good and evil characteristics, and can follow out his free-will; he can raise himself above the highest and sink below the lowest. No other creature possesses this power.

If we visit a zoological garden, we know precisely what the different animals will do, within a few minutes at most; with man, however, nothing can be pre-supposed either in his speech, actions or behaviour. The distance to be traversed by the ape in reaching to man's estate, is nearly as great as that necessary for the Darwinists to approximate to the truth.

Not less false than the Darwinian theory itself are the endless millions of years they so glibly quote. The world is certainly not older than the Calendar we base upon the teaching of our holy law. All was created, all happened precisely as it tells us. The wild fantasies of dreamers and

the imaginings of rhapsodists are meaningless and futile, when we look into the words of the Torah. Man who cannot imitate the smallest action of the tiny fly, and cannot understand the creation of the most minute baccilli or microbes, or who has no knowledge of what is occurring actually in the present world, even at the present moment of speaking, or a moment ago, simply renders himself ridiculous in making pronouncements upon the vast and incomprehensible universe, and what occurred therein millions of years ago, before it existed. Would not a court of law require sounder evidence than the mere vapourings of visionaries, were even money matters in issue, let alone weightier causes involving human life and limb? Darwinism has as much weight in the eyes of sentient and thinking persons capable of exercising sane judgment, as the class of evidence it adduces would enjoy before a judge and jury of experts. Were the Darwinian theory to be accepted, it would interfere with the civil and criminal law of man, since, according to its principles, man would have no greater logical worth than the apes, rats, crustaceans, and dogs, from which it is alleged that he has proceeded. The robber or murderer of a man would be no greater a delinquent than had he merely slain an animal for his use, or the contrary.

One would have no more title to live upon the world than another; the dog, the crab, fish, tiger, bear, serpent, have as much right to man as man to them, if not actually more, since they are older earth-dwellers and pre-date man. The animals, again, live under more moral conditions, peacefully, among themselves, and simply seek their food from day to day; man, however, seeks to overpower the world, and to oppress its inhabitants of all orders; he eats their flesh and dresses himself in their skins; he destroys them. To push the Darwinian theory to its logical conclusion, we must admit that the animal is more just than man; is the latter not merely a thief and murderer of all he is able to overcome? Who has justified him in his destructions, slayings, conquerings and flayings, particularly the innocent little hare, the ruminating cattle, the fish, the birds, who follow their ancient manners of living and interfere with no man? What right has man to annihilate them, to eat their flesh, to use their feathers and

skin? Why do we not reverse the position and claim that the animals possess the identical right to so handle man. In accordance with this mad theory man is not only unjust, brutal and savage, but, morally, worse than the lowest and most ferocious of animals. How may man vindicate himself? With the old cry that man is stronger, and Might is Right? Conscience steps in and tells us that man has not the privilege of oppressing the weak and helpless. Is a murderer entitled to defend himself by such a train of arguments when accused of slaying a victim weaker or more helpless than himself? Is it moral to rob a person on the ground of the survival of the fittest, in so far as physical strength is involved? Where is justice, and what is morality according to Darwinism? No! If one deserts the Jewish law, or denies it out of race-hatred or infidelity, and employs ape-like and canine philosophy, and invests the past with an illustrious ancestry of Crocodiles, Crustaceans, etc., he is lower and less justifiable than the lowest of the created orders; possessing less feeling and consideration for them than they do for us. He is without conscience, an assassin of the most unpardonable category! One is only just and justifiable when one believes in the Jewish law. It alone gives us a documentary title and right, in the name of the mighty Creator, and only in relying and supporting ourselves upon this document can we be in the right. The Torah distinctly tells us that man is preferred above all as lord of creation, and that the whole of the universe was created for his sake and to furnish his needs. "The earth hath he given to the children of men" (Psalm 115, v. 17). God created the world and all it contains in six days; he is its master, owner and creator, and possesses all rights therein and thereover. All souls and bodies are his; he can thus do as he pleases with them, and ordain what shall be done with them as he pleases. Let me give you our legal and statutory title. "So God created man in His own image, in the image of God he created him; male and female created He them. And God blessed them, be fruitful and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth" (Genesis I. vv. 27, 28). We see from Genesis

(Cap. 9, vv. I. 6) " And God blessed Noah and his sons, and said unto them, be fruitful and multiply and replenish the earth. And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered. Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things. But flesh with the life thereof, which is the blood thereof, shall ye not eat. And surely your blood of your lives I will require, from the hand of your living soul, I require it at the hand of man. At the hand of every man's brother will I require the life of man. Who so sheddeth man's blood, by man shall his blood be shed: for in the image of God made He man."

Darwin seeks to establish a great theory of the survival of the fittest, in which it is sought to prove that weaker types are eliminated in their contest with stronger ones. This is quite without ground. Can one say that the flies, baccili, microbes, midges, insects, and the hosts of tiny beings which are only visible through a powerful microscope, have only survived the struggle on account of their strength, and the Mammoth, Mastodon, Dinosaurus and many thousands of other enormous and gigantically powerful animals now quite extinct, have perished on account of their weakness?

His argument of " Development " is also contrary to revealed facts. Nature, animal, beast, have receded bodily and spiritually, not marched forward. The only advance we see is in research, the inventive faculties, machinery, mechanism, and the handling of dead metal and other material, and only because man has applied his physical and intellectual powers. The increasing impotency of man was an original cause of many discoveries calculated to replace his waning personal powers by artificial means. When man was a walker he did not seek trains, trams and easier modes of locomotion, medicine improved in ratio with the increasing physical defects it was called upon to combat. Man's physical powers had materially waned ere he was driven to replace his erstwhile powers by scientific discoveries. Primitive man was sufficiently strong to meet his own requirements without having recourse to substitutes. His descendants

have had to devise machines to carry out what he could himself achieve. Inventions are to cover our retrogression, and not to indicate our progress.

Our tradition teaches us this same fact; that thousands of years ago the world was stronger, better, healthier and more developed than to-day. God altered nature on account of the sins of man; the power of the sun and the earth were weakened, man and animals also rendered weaker; the period of life shortened, illnesses multiplied and the means of living rendered more difficult. Only when the world abandons its idolatries, its unjust conduct, its pursuance of pleasure and folly, and all therein unite to serve the only God, will Messiah appear, and the world revert to her original processes and state and become a paradise. Much of this is shown by facts derived from researches made up to the present, from history, astronomy, philosophy, geology, and natural science.

The assertion that man was wild and in a state of nature in the beginning is inaccurate. Man was then wiser, more perfect, stronger, more developed and more beautiful in form and spirit, as the Written and Oral Laws (more credible than any other authority) tell us, "Adam was a wise man, wiser than the angels; his rank was higher than that of many prophets; he was the first being created directly from God and fashioned by his own hands; God spake with him face to face. He showed him each future generation together with its leaders, wise men, heroes, kings, prophets and great men" (Tractate Avodah Zara, p. 5, a), and in Abath de Rab Nathan (Cap. 31).

Adam was a giant; we also read in the Zohar and other sacred Cabbalistical writings that Adam and Eve were enveloped in light before their fall and were consequently unobservant of any nakedness, but when they sinned, the light left them and they knew that they were truly naked, and became ashamed thereat. Then he made them garments of skin in place of light. The man who occupies himself in this world with the law of God and good deeds receives a garment of light for his soul in the next one.

After the fall, and their departure from the Garden of Eden, they took up their abodes in different parts of the

globe, and the air was pure and healthy. There were no seasons, for the sun shone over the whole earth at every portion thereof. The land was rich and extremely fruitful and productive; in fact, to such an extent that the produce of one year was adequate for forty years. The corn was firm, generous and never rotted, therefore conserving in itself the richest nutriment. The vegetables and trees were gigantically large; their fruits were full of the most sustaining nourishment; it was on this account that the people of the earth were powerful, gigantic in stature, and healthy, living to a mean age of one thousand years. We can derive this from the fossilised plants and tree-remains, the petrified animals, and the skeletons which sank deeply into the earth at the time of the flood, when the soil became moist and plastic to a depth of so many miles. The excavations of the present century testify beyond all possible doubt as to the huge strength of these early creatures and forms.

These bones, possessing an antiquity of many thousands of years still retain a strength and resilience greater than that of steel. Our Sages tell us (Sanhedrin 108b) "The generation of the flood became so wicked, proud and lustful on account of the great privileges and favours accorded them by God, which they abused and misused." Their homes were peaceful, they knew of no alarms and anxieties; a lion or leopard occasioned this early generation as little fear as a housefly would occasion us. They dreaded nothing, because they were stronger and more cunning in combat than the animals. Children developed early and were sent into the fields like sheep. They carried drums and viols with them to amuse themselves and dance, and spent their days in enjoyment and content. Illness was unknown to them, and they died in an instant, painlessly and joyfully. These surfeits of pleasure and well-being led them into evil, and "Therefore they said unto God, Depart from us; for we desire not the knowledge of thy ways."

They reasoned that they only needed God to provide them with rain; but, having rivers and springs themselves, He was unnecessary, even for this purpose. But God replied that as they had challenged him with the very rivers and streams which he had accorded them for their benefit, these

should be the instruments of their punishment, and he would destroy them by water. "And God said, the end of all flesh is come before me, for the earth is filled with violence through them, and, behold, I will destroy them with the earth." The fat and rich-yielding portions of the surface of the earth were thus washed away and mingled with the inner deepnesses thereof. God was so annoyed with the wicked that he weakened and slackened the functions of the whole of nature; the progress of the sun was retarded, the air became moist and vaporous. Bacilli and insects in untellable hosts arose from the stench and smell of the malodorous corpses. Plants developed poisonous parts, and in the precise ratio that the earth grew weaker and less productive, so did this happen to mankind, creatures, all existent forms of life. From these circumstances arose diseases and shortened life-periods on earth. It is only after the flood that we read "And the days of Terah were two hundred and five years" (Genesis II, v. 32). Seforno writes "The cause of the short lives of mankind is the alteration in the weather and its habits; it was only after the flood that it was commanded. While the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease." As we have already said, these alterations in the purposes and customs of nature only eventuated after the flood. The earth was moved away from the daily equatorial path, since before the flood the earth followed the daily path thereof, and there was thus always springtime, which had splendid results for the plants and minerals, and enabled man to thrive for many years. I hardly think it necessary to introduce the astronomical system say, of Copernicus and others, since they are sufficiently well-known. The passage of the earth around the sun was in the precise direction of its daily motion; it was for this that, in the ancient times, it occasioned no changes of season, and also that the countries in the vicinities of the north and south poles were not so cold as now, as it did not move away from the district of the equator.

The savant Georg Forster says that many large countries were washed away from the south pole, by a process of erosion, and that through this the north pole became

heavier and the south pole lighter. It thus arose that the yearly circuit of the earth around the sun is not in a direct line but takes a slightly lateral course. This gave origin to climatic differences and torrid and arctic zones.

Humboldt affirms that in an earlier stage of existence, the earth possessed more heat, and, therefore, produced large and powerful animals and plants, which it has no longer the ability to do, as it underwent a process of cooling during the flood.

It is these facts which have enabled many scholars to unravel what appeared to them a mystery. One had discovered in Siberia and other cold tracts, skeletons of animals which can only exist in warm lands, such as parts of Asia and Africa; the mammoth, the elephant and the rhinoceros; many of these were found in the interiors of mountains in Germany. Palm and date trees, possessing all their roots and branches, were also excavated. How can this, then, be explained? The answer is that when the earth left the hand of its Creator, it was perfect, and the warmth of the earth and sunshine covered simultaneously its whole surface, and the arctic earth-zones were just as warm as the torrid ones. Hence the plants and animals now only appearing in Asia and Africa, were able to thrive in the now cold territories, in a, perhaps, better degree than in the now warm ones, as even they have cooled since the flood. This is also asserted by the savant Blumenbach..

Man continued to show great longevity and strength even after the flood, often attaining an age of three hundred years, but after the sin of the Tower of Babel, nature and man became again weaker and shorter-lived. This is an invariable moral law in the physical universe; sin and evil are productive of misfortune, particularly when whole countries err. How much more so when the entire world is in error, as we see from universal history? It is an accepted commonplace that choleras, other epidemics and famines supervened in consequence of wars. We have a ready-made illustration at hand in the fierce " soi-disant " "Influenza " attack that crossed the world immediately on the cessation of the Great War. The toll of victims claimed by this physical aftermath exceeded 23,000,000; the moral aftermath cannot be calculated

for centuries to come. Anyhow, we see that the resultant conditions springing from the war accounted for more slain than the battlefields themselves. Who can calculate the material and spiritual injuries brought upon man by those wild years of savagery? Who knows what generations will cross the pages of history ere God cries the "Halt" and settles the enormous debt incurred against Him.

Who does not admit that the generations immediately preceding us were taller, stronger and more powerful? The present generations are but as weaklings compared with those who were before them. One sees to-day, even quite young children, wearing spectacles and without teeth; youths on the edge of adolescence, weaker than the aged of earlier periods. Pedestrians traversed miles in the olden days; to-day a walk of a mile fatigues and exhausts. Were man to rely upon his present physical capabilities, he would be unable to live under modern conditions. Means of locomotion, labour-saving devices, ingenious machinery throwing the burden upon metal, in place of weary flesh and blood, make it possible. Providence has interposed these artificial media in the nick of time.

The medical craft will freely admit that hosts of diseases unknown to the ancients, even to the peoples of a few decades ago, are daily increasing the toll of human woes. Hospitals and asylums for weaklings and mental defectives are never in sufficient number for present requirements. We thus see that the theory of physical development across the progress of man and animals is quite out of court. Neither have contributed thereto, but rather retarded it. We again witness monuments of power, skill and wisdom, relics from the times of the Babylons, Egyptians, Greeks, Romans, which we find ourselves unable to imitate, and only barely capable of understanding. We also know that philosophy and theoretical knowledge, astronomy, mathematics, and all the exact sciences calling for wonderful mental concentration and intellectual individuality, were at a much higher standard among the ancients than at the present. They were not lacking in wisdom and power, only in the instrumental means of demonstrating and measuring, verifying and assuring. The present-day knowledge is based purely upon what these ancient quarriers in human knowledge discovered. We

have evolved means of applying their discoveries and researches; that is all, but the prime quarrier, the primeval digger and moral prospector in the mines of humanity, is the ancient. We are like a child seated upon the shoulders of a giant and boasting of his height. Morals were also at a greater altitude. For we must not forget that all our modern-day achievements are merely pointing to our greater comfort and convenience, which we call "civilisation." That they are unnecessary is made clear from the lives of the ancients who lived happier, healthier and longer.. We have rather fallen into the habit of considering means for our enhanced comfort and pleasure as evidence of our moral progress and civilisation. The fashions of the hour, the impulses of the individual, the unrestrained instincts which demand a toll of our physical and moral resources, often leaving us bankrupt; these are not on a par with the less fashionable but sturdy and sane morality of our ancestors. Consider the endless and deadly processes which are hourly evolved for the purposes of quicker mass destruction in war. Who would be lauded as the greater popular hero; one who brought forth a machine capable of wiping out a million lives in a minimum of time, or one who discovered a means of educating, humanising and civilising in the truest and loftiest senses, a million souls? The former would, without doubt, be a "modern" bristling with references to modern conditions; the latter, would with equal certainty spring from the ancient culture, or be an earnest votary of religion and morality. I will not deny that the modern civilisation possesses great potentialities for good, but the noxious portion thereof is greater than the beneficial, and does not compensate for itself. Hence we cannot speak of development; the world undoubtedly has great men, as it has always had them; it is a question of degree. Man will be truly developed when he abandons all his evil ways and applies himself to the teachings of sound morality and the truer knowledge of God.

CHAPTER XV.

PROFESSOR: "You, dear Rabbi, have shown me up till now, how the foundations of our law are firmly placed and

that our teachings are not true merely because they emanate from the most reputable source (the Divine law) and make claim upon our faith, but are demonstrable and demonstrated as living truth, by the valid processes of reason, human experience and legitimate deduction and logic. The pretensions and mis-statements of the Atheistical classes do not withstand searching analysis or rock-bottom criticism; they crumble to pieces. The frigid iceberg of denial melts before the warm sun of belief and knowledge of our heavenly Father, as manifested in His works and our history. How true is it in all human records that Truth persists and Falsehood desists. Now, then, that God has created the entire universal system, directs it, is its lawgiver and regulator, rules it with unsearchable wisdom, justice and special providence, is proved by logic, history, science, fact, and the whispering aspiration in every human heart, as you have so clearly and adequately explained. Again, that God is ONE ALONE, sole and single, is the second great principle of our faith. Perhaps, my learned friend, you will be able to prove this to me by the light of reason and the logical processes of deduction and induction."

RABBI: "I am glad to say that I can offer you many unassailable proofs in support of our contention that God is Alone, as Creator and Ruler. I, however, do not consider it necessary to apply any intelligent proofs. The Jewish people are as convinced of this cardinal fact as of their very own material existence. They repeat thrice daily, with devotion and conviction, 'Hear, O Israel, the Lord is our God, the Lord is One.' Every true Israelite is prepared to sacrifice his life and become a martyr for this holy belief. They have sealed this determination with their life's blood in the Babylonian, Roman, Crusade, and Inquisition periods.

"To deny a plurality of God for atheists is merely a frivolous gesture; those who wish to be freed from responsibility to one God will certainly not accept two, three or more.

"It is also supererogatory to prove this to members of the Christian faith, since we do not desire to lead them from their paths. Let them but remain loyal to their faith and remain GOOD Christians; that will be quite sufficient. We

Jews have never been a proselytising faith. We have steadily set our national face against thrusting our teaching upon other peoples; we have abstained therefrom, and our Torah has never taught us to do so. Even when Idolatry was the faith of the world, we had no command to interfere with its religious practices. When God had given his fiat that the seven nations of Canaan were to be extirpated, on account of their infectious corruption, their slaughterings of innocent victims, prisoners, parents and children in their awful rites, their sexual and filthy corruptions and abominations of so ghastly and vile a character as to be unreproducible in speech, Joshua sent messages to them saying that those who would abandon their connection with these peoples and voluntarily cease these practices would be spared; those who desired to remain undisturbed in their homes had but to cease this noxious idolatry. He was under no compulsion to accept the faith of the conquering Hebrews, his judgment and tradition was unassailed; he had but to cease that which was inhuman, vile and bloody, though covered by the ægis of faith. He had to abandon the worship of the idols who were alleged to require such service. הל' מלכים פרק ו' ה"ד וה'. (See Rambam.) When the Gibeonites tricked the Israelites by claiming that they were from a distant land, and desired to make a covenant of peace with them, and the Jewish leaders agreed, to find later, that they had been deceived by Canaanites dwelling in the proximity, the people were enraged, though they had concluded the treaty under error. Despite this, the lying Gibeonites were allowed to dwell in the land undisturbed, and they fixed their dwellings amid the people they had misled into striking a compact with them. When other peoples attacked the Gibeonites, the Israelites went to their aid, as we read in the book of Joshua. (See ברמב"ם שם פ"ו, הל'. ה'.).

" Our Torah exhorts us to love the stranger within our gates, although he may not have accepted our faith. Witness the passage in Leviticus (19, 33), ' And if a stranger sojourn with thee in your land, ye shall not vex him. But the stranger that dwelleth with you shall be unto you, as one born among you, and thou shalt love him as thyself.' Couched in a similar spirit is the illumining passage in Deuteronomy (10, 19), ' Love ye the stranger: for ye were

strangers in the land of Egypt.' Consider also Exodus 12, 49, 'One law shall be to him that is homeborn, and unto the stranger that sojourneth among you,' and Numbers (10, 14), 'Ye shall have one ordinance, both for the stranger, and for him that was born in the land.' These passages are not laboriously culled; they spring up spontaneously over the pages of holy writ. In thirty-three passages injunctions spring forth from the Torah like precious blooms, calling upon us to make no differentiations between Israelite and non-Israelite on Hebrew territory. We were always liberal, tolerant and merciful to all. We erected no scaffolds, reared up no Inquisitorial pyres and burning places, built no dungeons for faith, established no racks, fired no faggots, and forged no chains for those who believed differently to ourselves. In the zenith of our power and glory we were no dissembling opportunists; on our soil each honest man walked free, whatever his faith.

"We practically said, 'Believe what you will, but injure none; that is not faith, that is transparent villainy and will be punished.' We sent forth no missionaries on soul-snatching expeditions, plausible men versed in the arts of allurement. We did not kidnap children, or even follow the more modern and highly subsidised methods of tempting Jewish children into Mission-rooms, and filling their sensitive and undiscerning little souls with doubt and perplexity.

"We were but admonished to see that those born of the faith and in the faith, the descendants of the Patriarchs, were trained in Jewish Law and precept; that the followers of those who had accepted the Law on Mount Sinai were instructed in its tenets and urged to carry out its provisions. They were taught to preserve their Law to the point of martyrdom, and to refuse to surrender that of which they were the sole custodians in the face of any threat or inducement. There was no command or desire to superintend or regulate the consciences of others. Micah, the Prophet, says (4, 5), 'Every people shall walk, everyone in the name of his god, and we will walk in the name of the Lord our God for ever and ever.' Our sages develop this idea in tractate "Yebamoth" and in Yoreh Deah" (Cap. 268), paragraph 2). They tell us that not only must one not persuade

others to accept our law, but, rather, seek to dissuade every intending and voluntary convert with all our powers, and induce him to remain steadfast in the faith of his fathers. If he, however, insists upon becoming an Israelite we must then point out to him all the obstacles, hardships and difficulties he is inviting, the heavy yoke of the law, with its precepts and traditions, its practices and obligations. If he, however, still persists, then we may accept him.

" We are called upon to respect every good man, regardless of his faith, in so long as he believes in God, has a faith of a moral teaching, and injures none. We are enjoined to pray for the welfare of all nations; during the existence of the Temple we offered up seventy oxen for the seventy peoples of the world, praying that they might be vouchsafed peace and prosperity. Even after the captivity and dispersion, we find a similarly typical social and man-loving spirit in the injunction of Jeremiah (29, 7), ' And seek the peace of the city whither I have caused you to be carried away captives, and pray unto the Lord for it: for in the peace thereof shall ye have peace.' In " Aboth " we read ' Always pray for the welfare of the state and ruler.' This has been practised every sabbath, festival, and other assembly for prayer, for thousands of years.

" Our sages say, in Vayikro Rabbah (Cap. 5) and in Talmud Yerushalmo (Berachoth, Cap 2) that ' There are saintly men among the nations of the earth,' and though the Christian and Mohammedan faiths close the portals of eternity to all who do not subscribe to their faith, the Jewish Law says that every honest and worthy person, whatever his faith or dispensation, has his equal share in the world to come. Tractate ' Sanhedrin ' (105a) says ' The righteous of all nations have their share in the world to come.' The Zohar and other important authorities affirm this teaching. Psalm 126 reads ' Do good, O Lord, unto those that be good, and to them that are upright in their hearts.' The " Saphru " (Parshas Acherei-Maus) states ' We do not here read " Do good, O Lord, to Israel," but to the good of all peoples.'

" The good and pious Christians, who conform to the teachings of their faith, are greatly honoured by us. We know what numbers of loyal, true and noble persons are

contained in their ranks. We neither wish nor ask that they shall keep our law since they were not commanded to do so. The commandment is to us, the recipients and custodians of the Torah. The unswerving and unshakable belief in one God, pure, indivisible, the giver of the Torah, is the duty of the Jew; he alone was commanded thereto, and he does not seek to impose a burden, even of conviction upon others. All we ask Christianity is that they will handle us in a similar spirit and permit us to adhere to the customs and principles of our faith undisturbed and unattacked. We are convinced that a true and conforming Christian will not attack or ridicule an Israelite because he practices the injunctions of his Torah, and clings to his faith in One God, sole and indivisible."

PROFESSOR: "Yes Rabbi,, we ought not and must not interfere with other faiths. Let each people and every man follow the dictates of his heart and conscience. Because you are expounding the principles of our creed to me from the intellectual point of view, you are not derogating from the beliefs of others, but marshalling your facts for Jews and demonstrating the moral and ethical bases in accordance therewith. It is practically a commentary upon the law or a vindication of our religion against those who assail it. To offer this was not denied us even during the darkest of mediaeval days; how much less should this be done in the present day, when we speak of civilisation and we recognise the existence of freedom of thought and conscience, tongue and pen. There are no embargos upon the utterance of Truth as we conceive it and it may be stated *coram populo*. The points you have broached are all of weighty moment even to the followers of Christianity; they have the same questions asked, the same perplexities stated and the same issues involved."

RABBI: "I must admit, Professor, that you are right. But since the explanations carry us far, perhaps too far for a mere conversation, you would be well advised to read the "Duties of the Heart," by Rabbenu Bachye, and the "Gate to the Unity," by the same author. He discusses his subjects thoroughly and exhaustively and even handles further matters of interest to yourself in a manner which will

solve all the difficulties you have so far stated. I am, however, greatly surprised that the peoples who believe in the Old Testament and the sanctity of its every word, basing their faith upon it, and admitting that it cannot be altered (Even according to the teachings of their Master) could desire to compel us to accept their faith, knowing the teachings of the Torah and that it was given for eternity and not as a merely passing phase in the moral development of mankind. Deuteronomy (4.2) "Ye shall not add unto the word which I command you, neither shall ye diminish aught from it.' It is not unknown to them that the giving of the law on Mount Sinai, was accompanied by lightnings and thunderings amid the revelation of heavenly tokens and powers, in the presence of 600,000 Israelites and their wives and children, forming a grand total of 3,000,000 souls. The Torah could not be recalled without a similar exhibition of divine will by the same Creator, in the presence of the entire Israelitish nation amid the same display of miracles and wonders, as openly wrought, and his own declaration that the law was 'fulfilled' and he had ordained a newer one. Only in such a case would it be correct to say that Israel was to accept a new law. Since this has not happened, and will not happen, no created being has the right to say that the literal fulfilment of the Torah should cease or even be varied. I am further surprised that those who accept the truth of the Scriptures can reconcile this with a non-observance of its teachings. We have but to refer to the Decalogue to read 'I am the Lord thy God . . . Thou shalt have none other gods before me. Thou shalt not make thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the waters beneath the earth: Thou shalt not bow down thyself unto them, nor serve them; for I the Lord thy God am a jealous God.' In the same sacred volume (6.4) we meet the rock foundation of our faith 'Hear O Israel: The Lord is our God; The Lord is One.' Further (4.15) it continues 'Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day that the Lord spake unto you in Horeb out of the midst of the fire: Lest ye corrupt yourselves, and make you a graven

image, the similitude of any figure, the likeness of male or female, etc."

"Chapter 13 (vv. 2-5) says 'If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, and the sign or the wonder come to pass, whereof he spake unto thee saying, Let us go after other gods, which thou hast not known, and let us serve them; Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the Lord your God proveth you, to know whether ye love the Lord your God with all your heart and all your soul. Ye shall walk after the Lord your God, and fear him, and keep his commandments, etc.' I may also refer you to Isaiah (44.6) 'Thus saith the Lord the King of Israel, and his redeemer the Lord of hosts, I am the first, and I am the last; and beside me there is no God.' This prophet again says (v.8) 'Is there a God beside me? Yea, there is no God; I know not any.' (45.21) 'There is no God else beside me; a just God and a deliverer; there is none beside me.' (43.10) 'Before me there was no God formed, neither shall there be after me.' How then, in the face of the teachings of the Bible accepted by Christian as well as Jew, can one speak of another God or even another form of worship? We Jews, at any rate, cannot! 'But we will bless the Lord for evermore. Praise ye the Lord!' and we hope that it will shortly come the time when the world will be perfected under the Kingdom of the Almighty as it is said (Zacharia 14 v.9) 'And the Lord shall be King over all the earth; on that day shall the Lord be one *and his name one*.' Amen." ... ...

JEWS' COLLEGE LIBRARY LONDON

KV-326-447